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Mennonites of Lancaster Conference

Containing

Biographical Sketches of Mennonite Leaders; Histories of
Congregations, Missions, and Sunday Schools;
Record of Ordinations; and Other
Interesting Historical Data

By MARTIN G. WEAVER

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OF THE CHURCH OF JESUS CHRIST

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DEDICATION

To the Memory of My Father and Mother,
Gideon Weber and Susanna Good,

And in Honor of My Grandfather, Christian Good,
Preacher at Bowmansville,
1820 to 1839,

And in Thankfulness to God for a Christian Ancestry

This Volume is Affectionately Dedicated

Henry Weber,*	— 1757
Christian Weber,	1732 — 1820
Samuel Weber,	1759 — 1825
Christian Weber,	1785 — 1854
Gideon Weber,	1815 — 1892
Martin G. Weaver,	1859 —

*Immigrant from Europe in 1717.

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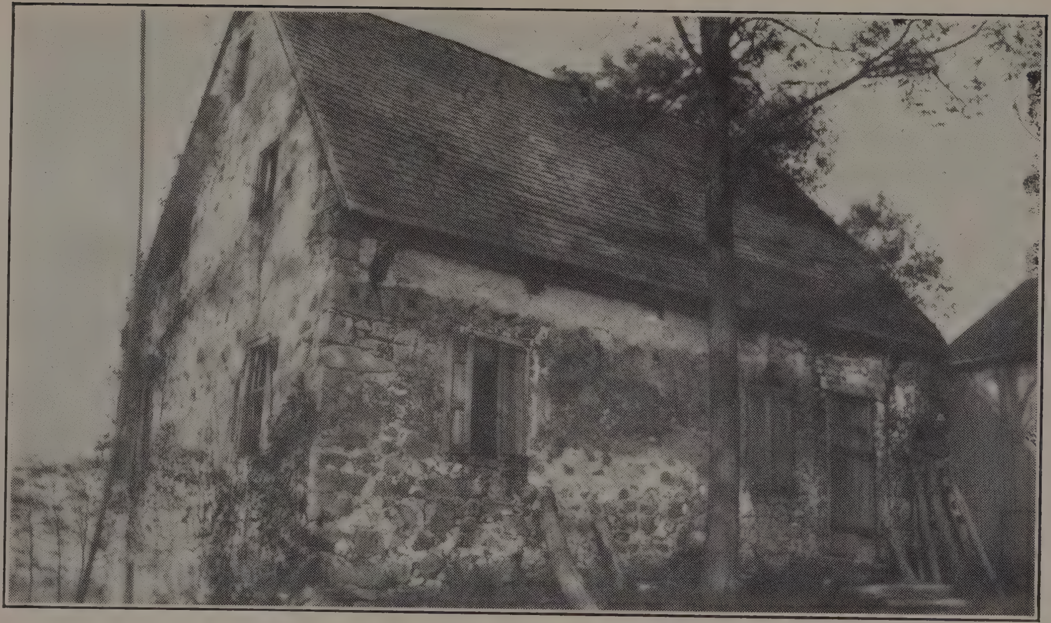
MENNONITES OF LANCASTER CONFERENCE



CHRISTIAN HERR HOUSE

The place where Hans Herr died. It was built in 1719 and was used many years as a place of worship by the Pequea colony before the erection of the Brick or Willow Street Meetinghouse.

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PREFACE

The original purpose of this work was to make a record and a comparison of the growth or decline of the many Mennonite congregations in Lancaster county, and to compile a list of all the bishops, ministers, and deacons who served faithfully in their respective districts and congregations, with the dates and terms of service, as well as to record the location of the early meetinghouses and the dates of their erection, ending with the list of the present congregations, Sunday schools, and other departments in the service of God, as conducted by the church, bringing to our notice the lives and influences of our fathers and mothers in Israel, as well as to notice the changes and customs in the services as new congregations in more recently developed settlements and communities were organized and the borders of the kingdom of God were extended and enlarged on the earth.

These compilations were intended for reference and the convenience of the author, with the expectation and hope that such records might be of value to his friends and those who were in search of local historical events and developments. Even though some of the material is of a personal nature, I believe it should be preserved for future generations and prayed that thereby the respect and honor which is due to the memory of those who have departed might be kept fresh in the minds of many, and that these beautiful lives of simplicity, open-hearted kindness, and helpfulness, which always was a part of their everyday Christian history may be continued in every branch and age of the church. We indulged the hope that God would raise up some one who would be able to enlarge on these lines of thought and prove to the world and to the church how wonderfully God has preserved and guided this people.

The Lancaster Conference in their session at Rohrerstown, in the spring of 1922, kindly requested that this intended publication should include the entire district of the conference, and be compiled for the use and convenience of the church at large. With this end in view a certain portion of my weekly time was set apart in my program of life for this work, but at the end of five years the time of allotment was increased fourfold. With the work still incomplete it is now placed before the reader with a plea for charity because of imperfections.

Many miles were traveled, numerous tombstones in neglected graveyards were deciphered, many days were spent in searching old, dusty records and legal papers, and public and private libraries were visited for dates, names, connections, and proofs of traditional lore. Often we were disappointed and wrongly led but lured on by an insatiable longing and desire for more data and a fuller understanding of the conditions and surroundings in which our ancestors lived, we continued our work in the hope that facts which were never published before or which were long forgotten might be here given in the history of a people who made it possible that we might enjoy these great and wonderful blessings which God through them transmitted to us.

The pages of the Herald of Truth, and the Gospel Herald, as they were printed during sixty-five years of remarkable history made by our country and by the church, were a great help in this undertaking, especially the personal letters by John F. Funk, and the pages of church news, obituaries, and correspondence columns.

The church histories of Daniel K. Cassel, Kauffman and Hartzler, and C. Henry Smith were referred to, for information on conditions at large.

Lancaster County Histories by I. Daniel Rupp of 1844, Harris of 1872, Evans and Ellis of 1883, Mombert of 1869, Biographical Annals of 1903, The Swiss and German Pioneer Settlers of Southeastern Pennsylvania, by H. Frank Eshleman, of 1917, were frequently used and particularly helpful in dividing the county church communities into their proper groups and connections.

I am especially indebted to many brethren in and out of Lancaster county who kindly replied to my letters of inquiry and gave much valuable information concerning the workings of the church in their several sections.

In compiling a history of the Mennonites of the Lancaster Conference, in Pennsylvania, recounting some of their influences upon the several communities, and upon the state and nation, without any attempt or pretense of discussing their fundamental principles and confessions, the author believes the opening chapter of this unpretentious volume should be given entirely to the reproduction of the larger portion, adapted in some places, of an article from the pen of Edwin K. Martin, Esq., appearing on pages 324 to 337, of Ellis and Evans History of Lancaster County, published in 1883, which in a brief but forceful manner reviews the trials, faith, sufferings and characteristics of the early Mennonites, in Switzerland, and Holland, their self-sacrificing struggles for homes for their families and for footholds in America, and their final unassuming triumphs in the new world, in statements of historical facts and conditions as that eminent scholar and historian found them in a careful research into the lives of his own ancestors, who came to Lancaster county in 1727; he being of the sixth generation in the line of descent from David Martin, the first settler of that name in WEBERSTHAL, Weaverland, in East Earl township, and on whose land the first meetinghouse, also used as a schoolhouse, was built of logs before 1740; replaced by the first meetinghouse built of stones in 1766. His lineage is traced from the first settler, who lived on the farm seat now owned by Martin L. Zimmerman, and his wife, through David

Martin, the second, who lived on the farm seat now owned by Aaron W. Burkholder, Abraham Martin, of Caernarvon township, John Martin, living on a farm in the village of Goodville, and a son of Barton B. Martin, a merchant in the city of Lancaster. He was educated at the Millersville State Normal School, Penna., Amherst College, Mass., and the Columbia Law School, New York, being well fitted and qualified for the work of research which he, by the inspiration and under the guidance of an all-wise Creator, kindly left for the edification and lasting benefit of succeeding generations.

M. G. W.

INTRODUCTION

Youth rarely searches after the history of its ancestry, for in that period of life one looks forward, because life and life's interests lie mostly in the future. Hence meditations and plans are very largely made in that direction. Parents and grandparents and other relatives are round about. What more should youth be concerned about, for these are sufficient for present social satisfaction?

Soon come the duties of manhood and womanhood, when the problems of family life come in to absorb one's interest. At this period of life neither the past nor the future is of the highest concern, but rather the present.

When the children have left the parental abode, when parents and grandparents have gone to their long home, when the future has but little in store, then the past begins to be of interest. Then we wonder about many matters pertaining to the family history of the past and frequently chide ourselves for having been so unconcerned about these things when our grandparents and even great-grandparents were with us sixty or more years ago. What a volume of family history they could have conveyed to us, reaching through another period of sixty or more years further into the past, but they are all silent, and the past gives us no answer except what may be gleaned from scant writings here and there and perhaps from their tombstones and the archives of the nation. By searching these the curious mind may find some historical knowledge to satisfy the desire to know more about the past.

The above is quite typical of the Mennonites of America in general for about two hundred years of their abode in this country. They came into this country through the travail of religious persecution. This condition had continued so long that as a people they had largely lost interest in earthly concerns of either past or future. They left their history in the mother country mostly in the hands of those who were other than of Mennonite faith. Evidently their main object was to find a peaceful, earthly home where they could worship God unmolested and prepare for heaven.

To make a record of their suffering and travail of heart was not in their minds to do, nor could they see any benefit to future generations to record the struggles of pioneer life such as was their lot in the early days of their residence in the country. They therefore left us very little definite history in writing.

A few historians, not of their faith, looked in upon these unassuming people and wrote at different times their ideas about the Mennonites. Some of this material is fairly correct and others falls short of the reality.

About two centuries after the settlement of Mennonites in this country a few histories were written by Mennonite authors. These volumes give evidence of a great deal of historical research, in a general way, of the whole Church, both in Europe and America. Up to late years, however, no local history of the Church to any definite extent had been written under Mennonite authorship.

Bro. M. G. Weaver, formerly of the Weaverland congregation, Lancaster county, Pennsylvania, now of New Holland, Pa., having a gift for historical research, took a delight in gathering historical data and carried on this work for some years. At times he would publish short sketches of local history which were read with much interest and gave rise to a definite desire in the hearts of a few of the bishops and others of the Lancaster Conference to have written and published a local history of the Mennonites of the Lancaster Conference District.

In the spring session of 1922, the Lancaster Conference passed a resolution, declaring that a local history of the Mennonites of the Lancaster Conference District should be written and published, and by a second resolution declared that M. G. Weaver should be the author.

The author at once took up the work and put in much time and effort in searching out historical data and compiling it for the proposed work, laboring with a definite purpose and a sincere hope that the Lord would grant him length of life and strength of body and mind to enable him to complete the work and have it published in his day.

Those of us who have knowledge of this work and are definitely interested in it, rejoice with the author in the fact that it is now completed.

We pray that this work may be the means of interesting the present generation both young and old, in the faith of the fathers and of strengthening the Church in the defense of the doctrine founded on the ROCK, CHRIST JESUS.

May we also hope that a volume of this work may find its way into every family of the brotherhood in the Lancaster Conference District, where a strong colony of Mennonites took root many years ago. This colony has continued to be numerically a strong body of the Church, and from it many have emigrated to various parts of the nation and to Canada. To these and their descendants we would also recommend this history, as well as to those whose ancestors have never dwelt in the sections spoken of in this volume.

Believing that this historical work will be a blessing to the present and succeeding generations we welcome its publication and speedy distribution among the brotherhood.

NOAH H. MACK.

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CHAPTER I

THE MENNONITES

That Lancaster county, Pa., is the first agricultural county in the Union is due largely to the fact that there have dwelt within her borders for more than a century and a half the hardy descendants of the old German and Swiss Mennonites, whose quiet and unobtrusive religious belief has led them to dedicate their simple lives to that pursuit wherein they could find the most congenial surroundings for their peculiar church discipline and devotional practices, which practices through all that period they have preserved with singular purity and with remarkable fidelity to the teachings of their great leader, Menno, of Friesland.

A recent historian says, "The philologist who seeks to know something of the language of the primeval man of Europe finds amid the mountains of the Pyrenees the Basques, who have preserved down to the present time the tongue of those remote fathers. The ethnologist studies the habits of prehistoric races not by the uncertain light of early legends, but by going to the islands of the South Pacific, where savage life still exists as it was before the dawn of civilization. The historian who, pursuing the same methods of investigation, would stand face to face with the Reformation, need only visit the Mennonites of Lancaster county, Pa., where he can see still rigorously preserved the thought, the faith, the habits, the ways of living, and even the dress of that important epoch.* The hymnbook in ordinary use by the Amish was written in the sixteenth century, and from it they still zealously sing about Felix Mantz, who was drowned at Zurich in 1527, and Michael

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* [Modern life, however, has naturally brought some changes.]

Sattler, who had his tongue torn out and was burned to death at Rottenburg, in 1527. Whether we regard their personal history or the result of their teachings, the Mennonites were the most interesting people who came to America. There is scarcely a family among them which can not be traced to some ancestor burned to death because of his faith. Their whole literature smacks of the fire. Beside a record like theirs the sufferings of Pilgrim and Quaker seem trivial. A hundred years before the time of Roger Williams, George Fox, and William Penn, the Dutch Reformer Menno Simons contended for the complete severance of Church and State, and the struggles for religious and political liberty which convulsed England and led to the English colonization of America in the seventeenth century were logical results of doctrines advanced by the Dutch and German Anabaptists in the one which preceded." This is a bold and sweeping claim for a place in history for the Mennonites, but let him who challenges it look well to the grounds on which he stands.

The sixteenth century was a period of unrest in the Old World. Europe, was at length standing at the foot of the long ascent which was to lead to the Middle Age superstition and servitude of false and degrading religious pretensions. When Luther threw down his gauntlet to the Vatican the peoples of the German blood were stirred to their depths by revolutionary impulses which had been arranging and rearranging themselves under many forms for the final conflict. In religion were the Waldenses, the Beghards, the Lollards, and many sects of Anabaptists. In politics existed the secret leagues of "The Poor Conrad," the "Bundschuh," the "Brothers of the Free Spirit." Of all the dreadful visitations to Europe in which the sixteenth century spirit sought expression, the Peasants' War of Germany was the worst. A hundred thousand of them fell in battle, and their cause was stamped out in blood; not so, however their ideas. The Middle Age spirit the brave peasants had challenged, and it must henceforth fight for its existence alongside of popery and whatever else men saw fit to condemn. When the smoke of the pillaged castles and ruined vineyards had ascended to heaven, and the earth had drunk up the blood from the hundred battle-fields, and the last remnant of the warlike Anabaptists had fallen under the mercenaries' heel or the headsman's ax, when the detonations of the fierce popular explosion had ceased longer to terrify, and the empire, surfeited with bloodshed, had begun to stay the hand of destruction, out of the vast chaos, the confusion of beliefs, the contempt for creed arose a new apostle with a new doctrine. And yet it was not new. The same fundamental belief had been promulgated by Waldo in the twelfth century and by Wycliffe in the fourteenth. It was Christianism in humility, and the apostle was Menno Simons.

Though his early history is somewhat wrapped in obscurity, we learn that he was born at Witmarsum, in West Friesland, in the year 1496, that he had been educated a priest, and installed as vicar of Pingium in 1524, when he began to be troubled in regard to the doctrine of transubstantiation, and the study of the New Testament from his own standpoint. He is represented as a man of vigorous understanding, natural and persuasive eloquence, quiet and gentle demeanor, who drew to himself adherents from all classes by his probity and meekness, his uprightness and self-sacrifice, to which he added a zeal for the promotion of practical piety which made him a true and genuine leader for the scattered sectaries whom anarchy and persecution had left without direction, and almost without impulse.

In 1536, Menno renounced popery altogether, and shortly after a number of persons came to him, whom he describes as of one heart and soul with himself, and these earnestly besought him to take upon himself the ministry of the Word.

The faith of these early Mennonites was quite similar to that of the Waldenses who had survived the fires of persecution in various countries. The Waldenses had been the valley people of the Alpine fastnesses, almost the only places in Europe where the corroding influences of the church had failed to destroy the simplicity of primitive Christianity. Neander says, "They not only disapproved of oaths, but held it unchristian to shed blood," which are among the fundamental teachings of Menno. Frank, a very ancient writer, speaking of the Waldensian belief, says, "They reject infant baptism, they live a blameless Christian life, invoke no saints or any creature; they call upon God alone, they swear not at all, and maintain that no Christian is allowed to swear. They have no mendicant among them, but they help one another as brethren. These are the true Waldenses." Since they likewise opposed war and taking part in civil government, it is plain that they could not become Lutherans, Zwinglians, or Calvinists, and the inference is strong that the stricter of them united with that sect which has preserved to our own day their practices and belief, and which here in Lancaster county, Pa., in the nineteenth century, exacts the rigid simplicity and stout self-denial which successfully resisted Roman absolutism in Europe during the fifteenth century.

Of course the Mennonites inherited at the same time the terms of opprobrium with which the Papists had for centuries been pleased to stigmatize all those who differed with themselves. The followers of Menno have frequently been confounded with the Munsterites, among whom the enthusiasm of the Reformation led to frightful excesses. There is nothing in ecclesiastical history better authenticated than not only his lack of sympathy with, but his utter abhorrence and detestation of their practices, since even before his final renunciation of the Catholic faith he prepared a work stigmatizing the Munster king and his "ungodly doctrine." With reference to the unjust confounding of these sects because they agree in the visible act of repeating baptism, history is rapidly changing front, and the furious and the fanatical are being separated from the gentle and pious, as it is being discovered and brought to light that these terms of opprobrium have been for centuries fastened upon great numbers of people whom history has dealt with unjustly and harshly, because historians were enemies or the tools of enemies, and because the learning of the period was sifted through bigotry and intolerance. A sect must be judged by its principles, not by its slanderers. Herzog's *Theological Encyclopedia,* a high authority, thus treats of the great apostle: "The ground thought from which Menno proceeded was not, as with Luther, justification by faith, or, as with the Swiss reformers, the absolute dependence of the sinner upon God in the work of salvation. The holy Christian life in opposition to worldliness was the point whence Menno proceeded and to which he always returned. In the Romish Church we see the ruling spirit of Peter; in the Reformed Evangelical, of Paul; in Menno we see arise James the Just, the brother of the Lord."

About Menno there grew up a large and flourishing sect. On questions of discipline after a time they became divided into Flemings, or Flandrians, and the Waterlanders, from the districts of Holland in which each resided. The early history of the Swiss Brethren or Mennonites is a story of frightful persecutions endured with rare and heroic fortitude. Three thousand of them suffered martyrdom in Suabia, Bavaria, Austria, and the Tyrol; many also under the rule of Philip II. of Spain. Pennypacker says, "There were nearly as many martyrs among the Mennonites in the city of Antwerp alone as there were Protestants burned to death in England during the whole reign of Bloody Mary." Menno himself, during the greater part of his ministry went about with a price upon his head. Malefactors were promised pardon, and murderers absolution if they would deliver him up. Sometimes he would go into the depth of the forest to minister to his scanty flock assembled there; again in caves of the earth he gathered his faithful ones, and when persecution was sorest they often held these Christian communions in the dead of the night, purposely avoiding knowledge of each other's names, that, if apprehended and put to the rack or instrument of torture, no unguarded word in the awful extremity of the hour might escape their lips to betray one another. Of course their meetings and their practices were thus shrouded with an almost impenetrable obscurity, which was constantly taken advantage of by their enemies to proclaim them as plotters of sedition as well as practicers of heresy. They were persecuted by Catholics and Protestants alike. In Switzerland, the land of William Tell and Ulrich Zwingli, when the Reformed Church was but five years old and its members were still subjects of persecution, the Protestant State Church inaugurated a frightful persecution of the Mennonites, to be followed during the next century and a quarter by every appliance of vengeance, until the severe persecutions of 1659 almost totally annihilated the sect in some sections.

These Swiss persecutions of the Mennonites must ever stand as a blot on the pages of the Protestant Reformation, and more especially as they were perpetrated chiefly by the church which they most closely resembled of all the Protestant communions. We know there are excuses offered, but they are the excuses of cowardice. It is attempted to palliate the naked ugliness of these undertakings by saying that to have permitted their religious irregularities longer would have invoked the wrath of the powerful emperor, and perhaps subjected all the cantons to papal persecutions and the destruction of their ancient liberties. The Mennonite persecutions were then a bid for political favor and protection. The extreme severity of the Swiss Protestants against the Mennonites sent a chill of horror through all Germany and drew a memorable protest from the burgomasters and lords of Rotterdam. An ambassador went out from The Hague, loaded with remonstrances, but they seem all to have been of no avail, for the Swiss Mennonites, branded with the arms of the canton of Berne and chained to their seats, continued to pull galleys in the Mediterranean, to work on the fortifications of Malta, and to be sold to Barbary pirates, because they differed from their Protestant brethren as to whether a child should be held at the baptismal font as soon as it could be carried there by its nurse, or whether the age of discretion was the appropriate period to receive the holy ordinance, as well as concerning the belief and practice of other Christian doctrines.

But while the iron of persecution was tightening its grip at the one end of the Rhine Valley, it was relaxing its hold at the other. Towards the close of the sixteenth century a grand and historic personage advanced upon the scene and became sponsor for the persecuted Mennonites. Mosheim says:

> The Mennonites, after having been long in an uncertain and precarious situation, obtained a fixed and unmolested settlement in the United Provinces under the shade of a legal toleration procured for them by William, Prince of Orange, the glorious founder of Belgic liberty. This illustrious chief, who acted from principle in allowing liberty of conscience and worship to Christians of different denominations, was moreover engaged by gratitude to favor the Mennonites, who had assisted him in the year 1572, with a comfortable sum of money when his coffers were almost exhausted.

He was frequently urged to persecute the Mennonites, and violently assaulted for his refusal to do so. His trusted friend, Saint Aldegonde, the distinguished patriot of the Netherlands, complained because he would not do it; and Peter Dathenus denounced him as an atheist for the same reason. Both civil magistrates and the clergy made long and obstinate opposition to his proclaimed toleration toward this people; an opposition not entirely conquered by him at

the Germantown colony was founded. The Lancaster county immigration had its impulse at a later period, and in consequence of the Swiss intolerance, the ravages of the Palatinate, and the continuing of the disturbances on the French and German border lands. In spite of the harryings of the Swiss, the ravages of the cruel generals of Louis XIV., and the revocation of the French edict, these poor people, diminished in numbers, still had clung to their homes. Between seasons of persecution their friends in Holland would send them slight succor. "Meantime," says Bancroft, "the news spread that William Penn, the Quaker, had opened an asylum to the good and the oppressed of every nation, and humanity went through Europe, gathering the children of misfortune." Out from their hiding places in the depths of the mountain valleys, which the sun scarce penetrated, they came, clad in the coarsest homespun, their dialects unintelligible, their feet shod with wood, and set their faces toward the far-off land in which some strange prophecy had told them "the Mennonites would be prosperous and happy."

About the beginning of the eighteenth century the Holland Mennonites, who, we have seen, had become rich and powerful, determined to erect an organized system of charity to assist their brethren in distant and hostile communities. This determination culminated in the formation of "The Committee on Foreign Needs," and the step was made necessary by the utter helplessness of the many refugees on the one hand, and by the shameful impositions of the Dutch and English trading firms who gave them passage on the other. It was under the direct supervision of this committee that the greater part of the Lancaster county Mennonite immigration was made. The story of this committee and its extensive labors in behalf of the early colonization of Pennsylvania is one of the most interesting chapters of our history which yet remains to be written. It existed and pursued its valuable labors for eighty years, and only ceased when persecution relaxed its rigors, and extortion was regulated by law.

The first authentic account of the Lancaster county settlement is, that Hans Meylin, his son, Martin, and Hans Herr, John Rudolph Bundly, Martin Kendig, Jacob Miller, Martin Oberholtzer, Hans Funk, Michael Oberholtzer, Wendell Bowman, and others, with their families came as far as the Conestoga in 1710, and there selected a tract of ten thousand acres to the north of Pequea Creek. The warrant for this was recorded and the land surveyed to them October 23, 1710. A very quaint account of them says that the sect came from the German Palatinate, at the invitation of William Penn:

> The men wore long red caps on their heads. The women had neither bonnets, hats, nor caps, but merely a string passing around the head to keep the hair from the face. The dress of both female and male was domestic, quite plain, and of coarse material, after an old fashion of their own. Soon after their arrival at Philadelphia, they took a westerly course, in pursuit of a location where they could all live in one vicinity. They selected a rich limestone country, beautifully adorned with sugar maple, hickory, and black and white walnut, on the border of a delightful stream, abounding in the finest trout. Here they raised their humble cabins. The water of the Pequea was clear, cold, transparent, and the grape vines and clematis intervening among the lofty branches of the majestic buttonwood formed a pleasant retreat from the noonbeams of the summer sun.

Rupp, who wrote in 1844, though commonplace and sometimes tiresome, alone, of all the early chroniclers of this people, has put us under obligations for the scanty details he has preserved in an historical form of the early colony:

> On the 23rd of October the land was surveyed and divided among the Meylins, Herr, Kendig, and others of the company. Having erected temporary shelters, some set about and put up dwellings of more durableness. Martin Kendig erected one of hewed walnut logs on his tract, which withstood the storms and rains, the gnawings of the tooth of time, for more

than one hundred and ten years, and might, had it not been removed in 1841, and its place taken up by one of more durable materials, have withstood the corroding elements for generations to come. They now began to build houses and add new acquisitions of lands to their first possessions. To depend upon the Indian neighbors for provisions was useless. The Indians depended mainly upon game and fish. Of course the supplies of provisions were scanty, and what they had they were under the necessity to transport from a distant settlement for some time, till the seeds sown in the fertile soil yielded some thirty, and others forty fold. Fish and fowl were plentiful in the wilds. The season of their arrival was favorable; around them, they saw crowned the tall hazel with rich festoons of luscious grapes. Scarcely had they become fairly seated when they thought of their old homes, their country and friends. They sighed for those whom they had left for a season. They remembered them that were in bonds, as bound with them, and which suffered adversity, and ere the earth began to yield a return in kindly fruits to their labors, consultations were held and measures devised to send some one over to the Fatherland to bring the residue of some of their families, — also kindred and brothers in a land of trouble and oppression to their new home, — into a land where peace reigned and abundance of the comforts of life could not fail. They had strong faith in the fruitfulness and natural advantages of their choice of lands; they knew these would prove to them and their children the home of plenty. Their anticipations have never failed.

A council of the whole society was called, at which their venerable minister and pastor, Hans Herr, presided. And after fraternal and free interchange of opinion, much consultation and serious reflection, lots, in conformity with the custom of the Mennonites, were cast to decide who should return to Europe for the families left behind and others. The lot fell upon Hans Herr, who had left five sons, — Christian, Emanuel, John, Abraham, and Isaac. This decision was agreeable to his own mind, but to his friends and charge it was unacceptable. To be separated from their preacher could be borne with reluctance and heaviness of heart only. They were all too ardently attached to him to cheerfully acquiesce to this determination. Reluctantly they consented to his departure; after much anxiety manifested on account of this unexpected call of their pastor from them, their sorrows were alleviated by a proposal made on the part of Martin Kendig, that if approved, he would take Hans Herr's place. This was cordially assented to by all. Without unnecessary delay, Martin, the devoted friend of the colony, made ready, went to Philadelphia, and there embarked for Europe. After a prosperous voyage of five or six weeks he reached the home of his friends, where he was received with apostolic greetings and salutations of joy. Having spent some time in preliminary arrangements, he and a company of the Swiss, and some Germans, bade a lasting adieu to their old homes and dissolved the tender ties of friendship with those whom they left. With this company, consisting of the residue of some of those in America, and of Peter Yordy, Jacob Miller, Hans Tschantz, Henry Funk, John Houser, John Bachman, Jacob Weber, Schlegel, Venerick, Guldin, and others, he returned to the new home, where they were all cordially embraced by their fathers and friends. With this accession the colony was considerably augmented, and now numbered about thirty families. Though they lived in the midst of the Mingoe or Conestoga, Pequea, and Shawanese Indians, they were nevertheless safely seated and had nothing to fear from the Indians. They mingled with them in fishing and hunting. The Indians were hospitable and respectful to the whites, and exceedingly civil. The little colony improved their land, planted orchards, erected dwellings, and a meetinghouse and a schoolhouse for the settlement, in which religious instruction on the Sabbath, and during the week knowledge of letters, reading, and writing were given to those who assembled to receive information.

Other and more numerous groups of colonists followed these pioneers, in 1711, 1717, and a large settlement was made in the more northern parts of Lancaster county, and within the limits of Lebanon in 1727. Very scanty, indeed, are the details of these early Mennonite movements, but scanty as they are, a little that may be regarded as authentic of the Lancaster county settlers has lately struggled into light through the labors of Professor Scheffer, of Amsterdam, among the old records of the "Dutch Committee on Foreign Needs."

It is no wonder that half a year later the "Committee on Foreign Needs" cherished few hopes concerning the colony. [This evidently refers to the Germantown colony.] They felt, however, for nine or ten families who had come to Rotterdam, according to information from there under date of April 8, 1709, from the neighborhood of Worms and Frankenthal, in order to emigrate, and whom they earnestly sought to dissuade from making the journey. They were, said the letter from Rotterdam, "altogether poor men, who intended to seek a better place of abode in Pennsylvania. Much has been expended upon them hitherto freely, and these people bring with them scarcely anything that is necessary in the way of raiment and provisions, and much less the money that must be spent for fare from here to England and from there on the great journey, before they can settle in that foreign land." The emigrants of April, 1709, accomplished their object, though as it appears, through the assistance of others; at all events I think they are the ones referred to by Jacob Telner, a Netherlands Mennonite, dwelling at London, who wrote August 6, 1709, to Amsterdam and Haarlem: "Eight families went to Pennsylvania; the English Friends, who are called Quakers, helped them liberally."

Barclay, in his *Religious Societies of the Commonwealth,* says:

> But not only did the leaders of the early society of Friends take great interest in the Mennonites, but the Yearly Meeting of 1709 contributed fifty pounds, (a very large sum at that time) for the Mennonites of the Palatinate, who had fled from the persecutions of the Calvinists of Switzerland.

This required the agreement of the representatives of above four hundred churches, and shows in a strong light the sympathy which existed among the early Friends for the Mennonites.

There can be but little doubt that this was the group of Mennonites who appeared in the autumn of 1710 on the banks of the Pequea. The dates correspond exactly, as do also the number and the nationality of them.

The first Lancaster county settlement of Mennonites seems to have been composed of persons who had fled from the persecutions of the Swiss cantons in the previous century, and remained for some time settled at various points on the Rhine, particularly in the Palatinate, the Elector of which seemed at times to be kindly disposed. The group of

1717, however, who settled higher up on the Conestoga, came fresh from a new Swiss outbreak.

Professor Scheffer says:

> Fiercer than ever became the persecutions of the Mennonites in Switzerland; the prisons of Bern were filled with unfortunates, and the inhuman treatment to which they were subjected caused many to pine away and die. The rest feared from day to day that the minority in the council, which demanded their trial, would soon become the majority. Through the intercession, however, of the states-general, whose aid the Netherlands Mennonites sought, not without success, some results were effected. The council of Bern finally determined to send the prisoners, well watched and guarded, in order to transport them from there in an English ship to Pennsylvania. On the 18th of March, 1710, the exiles departed from Bern; on the 28th, with their vessel, they reached Manheim, and on the 6th of April, Nimwegen; and when they touched Netherlands soil their sufferings came to an end at last. They were free and the useless guards could return to Switzerland. . . . Most of them went to the Palatinate to seek their kinsmen and friends, and before long a deputation of them came back here. On the 1st of May we find three of their preachers, — Hans Burchi or Burghalter, Melchior Zaller, and Benedict Brechtbuhl, — with Hans Rub, and Peter Donens, in Amsterdam, where they gave a further account of their affairs with the Bern magistracy, and apparently consulted with the Committee as to whether they should establish themselves near the Palatinate brethren or on the land of the neighborhood of Campen and Gronigen, which was to be gradually purchased by the Committee on behalf of the fugitives. The majority preferred a residence in the Palatinate, but they soon found great difficulty in accomplishing it. The Palatinate community was generally very poor, so that the brethren, with the best disposition, could be of little service in insuring the means of gaining a livelihood. There was a scarcity of lands and of farm houses, and there was much to be desired in the way of religious liberty, since they were subject entirely to the humors of the Elector or worse still, his officers.
>
> For seven years, often supported by the Netherlands brethren, they waited and persevered, always hoping for better times. Then their number being continually increased, they finally determined upon other measures, and at a meeting

of their elders at Manheim, in February, 1717, decided to call upon the Netherlanders for help in carrying out the great plan of removing to Pennsylvania, which they had long contemplated, and which had then come to maturity.

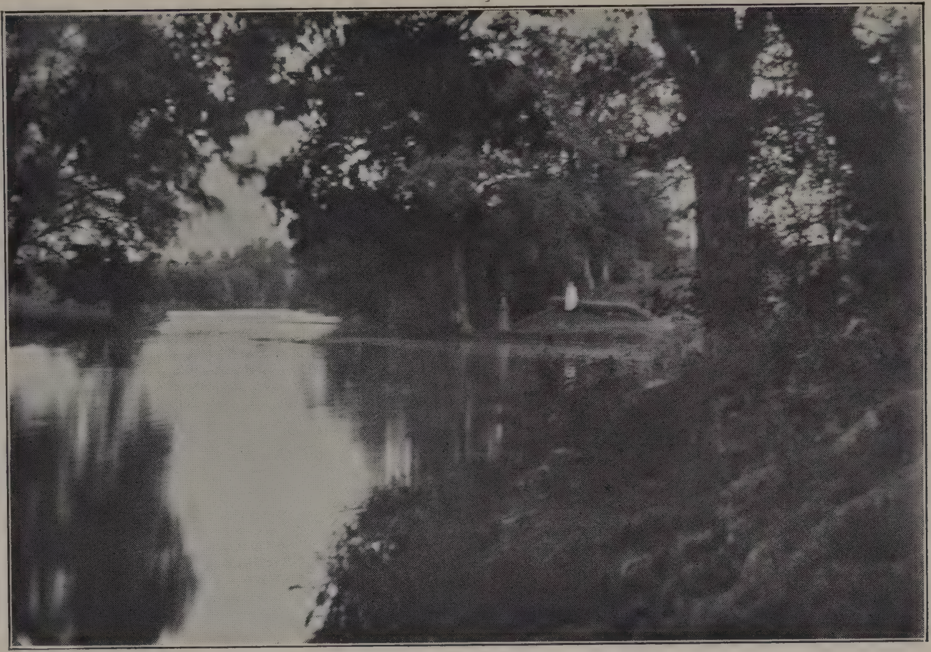
Hans Burghalter, the leader of this movement, is mentioned by Rupp in his list of the early Mennonite preachers, and Pennypacker speaks of him as still preaching in 1727. On the 20th of March, 1717, the "Committee on Foreign Needs" received information that over one hundred persons had set out, and soon afterwards they learned from Rotterdam that the number had been increased to three hundred souls. In 1726 another movement began, and emigration started afresh and with renewed force from the Palatinate. This territory was subject to the whims and caprices of the Elector, and it seldom happened that two succeeding electors embraced the same faith. Frederick II. was a Lutheran, Frederick III. a Roman Catholic, Ludovic again a Lutheran, his son and successor a Calvinist, who in turn was succeeded by a Catholic house. Every change of dynasty brought a change of treatment. Now the Lutherans, now the Catholics, now the Calvinists persecuted or were persecuted in turn, as the complexion of prince and court took ecclesiastical hue from the religion it practiced. The valley of the Rhine likewise lay between two powerful and belligerent rivals; for centuries it had been the path of conquest; from the days of Attila to the days of Adolphus, in almost every generation, it had shaken to the tread of marching armies. Again in 1726 the Elector was unfriendly, and again the clouds of impending war were gathering behind the Vosges.

On the 12th of April, 1727, there were one hundred and fifty ready to start, and on the 16th of May the Committee was compelled to write to the Palatinate that they ought to be informed of the coming of those already on the way, so that they could best provide for them, and they further inquired how many would arrive without means, so that the society might consider whether it would be possible for them to arrange for the many and great expenses of the passage.

Some did not need help, and could supply from their own means what was required; but on the 20th the Committee learned that forty-five more needy ones had started from the Palatinate. These with eight others, cost the society 3271 f. 15st. Before the end of July, twenty-one more came to Rotterdam, and so it continued. No wonder that the Committee, concerned about such an outpouring, requested the community in Pennsylvania to announce emphatically from the pulpit that they must no more advise their needy friends to come out of the Palatinate, and should encourage them with the promise that if they only remained across the sea, they should be liberally provided for in everything.

If, however, the Pennsylvanians wanted to pay for the passage of the poor Palatines, it would be their own affair. This the Pennsylvanians were not ready or in a condition to do. The committee also sent forbidding letter after letter to the Palatinate, but every year they had to be repeated and sometimes, as for instance, May 6, 1733, they drew frightful pictures: "We learn from New York that a ship from Rotterdam going to Pennsylvania with one hundred and fifty Palatines wandered twenty-four weeks at sea. When they finally arrived at port nearly all the people were dead. The rest through want were forced to subsist on rats and vermin, and all are sick and weak. The danger of such an occurrence is always so great that the most heedless do not run the risk except through extreme want." Nevertheless the stream of emigrants did not cease.

The struggles of this good-natured committee and their endeavors to tighten their purse-strings when their hearts were wide open is one of the finest tributes in the history of the Dutch benevolence and Dutch liberality. One can not help smiling as he reads over remonstrance after remonstrance and declaration after declaration that this was the last dollar they would pay, that their funds were exhausted and their patience too, and then finds a new shipload and a fresh cargo invoiced in their name from the land of trouble and tyranny to a land of peace and plenty. God bless "The Committee on Foreign Needs" of Holland; and may the people of Lancaster county learn the value of its friendship to their stricken, persecuted ancestry!



SCENE ALONG THE PEQUEA CREEK

After 1733 we lose trace of any distinct Mennonite emigrations to this country, though Mennonites came through the entire eighteenth century, during the latter part of which especially emigration became a great commercial factor, and enlisted a keen business competition of the English and Dutch trading firms, enabling them to build up enormous fortunes by bringing indigent emigrants by tens of thousands to our shores and selling their services to whoever would pay their passage money.

Likewise the great desirability of the Germans as colonists, on account of their thrift and sturdy habits, led Queen Anne to create a bounty for them, and George I. to keep an agent at the court of Holland, whose exclusive business it was to recruit emigrants. In the life of Conrad Weiser we are told "good Queen Anne of England offered free passage to America, the fabled land of promise." And the wily old George I. addressed the poor Mennonites, who had been harried through Europe for centuries with these seductive words:

> Since it has been observed that the Christians called Baptists or Mennonites have been denied freedom of conscience in various places in Germany and Switzerland and endure much opposition from their enemies, so that with difficulty they support themselves scattered here and there, and have been hindered in the exercise of their religion—

Purely disinterested language with a streak of philanthropy running through it. He then tells them of the glorious homes that can be had in his colonies in Pennsylvania, where they can

> Without interference, exercise their religion in meetings, just as do the Reformed and Lutherans; how the land is well watered and magnificently timbered, the soil fertile and inexhaustible, the woods hanging thick with white and purple grapes, the country full of cattle called buffaloes and elks, and likewise bears that will hurt nobody; how deer may be had for the shooting, and Indian hens [wild turkeys], which weigh from twenty to thirty pounds each, wild pigeons more than in any other place in the world, partridges, pheasants,

wild swans, geese, all kinds of ducks, and many other small fowls, and animals.

Thus it happens that the earlier colonists, who were driven out by persecution, were succeeded by the later emigrants, who were drawn hither for different and less worthy motives. This will serve to explain the historical fact so often noticed that the first settlers were the sturdier and better educated, that the work they did was loftier and more earnest in its character than that which followed. It smacked more of the church and the schoolhouse and principle, and was less controlled by the measure which men call "success."

There is an address extant, being a memorial of the Amish Mennonites to William Penn, which breathes the fervent spirit of these people, and at the same time illustrates their principles and aims in the land of their adoption. It is dated May 20, 1718, the month and year in which Penn died.

To the most worshipful and respectable Proprietor
of the Province,
William Penn and his Deputy Governor:

We came to Pennsylvania to seek an asylum from the persecution to which we had been subjected in Europe. We knew the character of William Penn, and rejoiced God had made such a man. We had been told that the Indian right to the soil had been extinguished by purchase, to enable the conscientiously scrupulous to settle and enjoy their religious opinions without restraint. It was with primitive notions like the Patriarchs of antiquity we removed to the land of promise, but to our grief and surprise and mortification the government neither respected the conscience of the proprietary nor the faith of the Amish. We were invited to settle in this land by William Penn.

Listen to us; if you do not, who will? We are required to obey laws, in whose making we can not participate, [the Amish differing from other Mennonites of that time in not voting], we are governed by the laws of God, you by the laws of man. Those of human authority cannot control us in opposition to His will declared in the Holy Scriptures. We do not attend elections, we enter not your Courts of Justice, we hold no office, either civil or military. We did not object to the payment of our land, because it was purchased by William Penn, and you are entitled to remuneration, but we hold it to be a grievance that, entertaining nearly the same opinions as the respectable Society of Friends, we should like them be subjected to Military and Civil Jurisdiction, especially when it is recollected that the head and proprietor, whom we now have the honor through you to address, is himself a member of the Society. The Society of Friends at least ought to have escaped such treatment. We are not a little people, for our neighbors, the Mennonites, and the Tunkers, are also liable to be insulted by the tyranny of authority.

We came to Pennsylvania to enjoy freedom of mind and body, expecting no other imposition than that declared by God. As we have been taught to hurt not our neighbors, so do we expect that our neighbors will do us no injury. As we can not contract debts, we require no law for their recovery.

If we should be so unfortunate as to have indigent neighbors, we shall provide for their wants. The same inclination that tends to the preservation of our children prompts to the care of every member of the flock. Conscience, the voice of God, deters us from the commission of crime. As we commit no crime, hard is it for us to suffer for those of others. We ought not to be compelled to pay for the maintenance of convicts.

We ask for your permission to pass our lives in innocence and tranquillity. Let us pursue our avocations unmolested. We respect your rights, respect our customs. We ask nothing of you but what the Word of God can justify.

Here is a little of the lofty spirit of the first emigration; it is the spirit of the Swiss mountains. It brought the answer. The Deputy Governor sent orders to the judicial officers to mitigate the civil duties imposed upon the peace sects of the valley of the Conestoga, and they have been mitigated ever since. One cause for alarm all the peace sects shared in common, namely, the danger of being dragged into war measures against their conscientious scruples. The Quakers manfully resisted every attempt of the colonial government to this end, and the Mennonites profited by their firm and unalterable course. Sometimes the governors were prudent and moderate men like Keith, under whom all apprehensions were allayed, again they were overbearing and jealous of their power, like Thomas, under whom the peace sects trembled for their security. The Quakers and the Mennonites usually had sufficient influence to give complexion to the character of the General Assembly of the colony, but sometimes the balances were very evenly poised. In 1737 a quarrel arose between Great Britain and Spain, on account of injuries committed by the Spaniards to the English, who had been cutting logwood at Campeachy and gathering salt at Tortugas, in consequence of which war was declared in 1739. But the peace sects were sufficiently powerful to prevent the measure in the Assembly, by refusing to grant money for any such purpose:

> We have ever esteemed it our duty to pay tribute to Caesar, and yield obedience to the powers God has set over us, so far as our conscientious persuasion will permit, but we cannot preserve good consciences, and come into levying of money, and appropriating it to the uses recommended by the Governor's speech, because it is in opposition to our religious principles professed by the greater number of the present Assembly.

As an indication of the powerful peace sentiment which prevailed in Pennsylvania at that time, due chiefly to the Quakers and Mennonites, we are told that so popular was the Assembly, because of its resistance of the war party, that all of its members except four were returned at the next election.

The Mennonites of Pennsylvania, nevertheless were apprehensive and uneasy. In 1742, they broke the silence which had for some time existed between themselves and the "Committee on Foreign Needs," of Holland, by addressing a letter to the latter, asking them to procure an official intercession on the part of their government to Great Britain, similar to that which upon a former occasion the States General had extended on behalf of the persecuted Swiss brethren. In 1745 they wrote another letter more urgent, in which they say, "As the flames of war appear to mount higher, no man can tell whether the cross and persecution of the defenseless Christians will not soon come."

During the administration of Governor Thomas, however, a most important act was passed in behalf of their religious scruples, entitled, *An Act for naturalizing such Protestants as are settled, or shall settle, within the province who, not being of the people called Quakers, do conscientiously refuse the taking of an oath.*

By the act of 13th George II. it was provided that all persons residing for the space of seven years in his Majesty's colonies, having taken an oath, or if Quakers, an affirmation of allegiance and abjuration, and professing at the time the Christian religion, as it was prescribed by the first act of William and Mary, should henceforth be considered as natural born subjects. This did not include the Mennonites and kindred sects, who were equally strenuous with the Quakers in their opposition to oaths. To remedy this difficulty the foreign act was passed in 1742.

The Mennonites had other misfortunes to meet as well as those which threatened their scruples. The Indians, goaded by many acts of injustice and oppression on the part of irresponsible whites, who followed their trails to make what they could out of the disturbances they fomented, sought revenge, and not infrequently the tomahawk and scalping knife found their victims among the defenseless Christians. With the Conestogoes and the Mingoes, the Pequeas, and Shawanese they lived on terms of perfect accord, but the distant tribes were fiercer and more uncivil, and in their incursions sometimes did bloody work.

Governor Denny, writing to the Proprietors in 1757, says:

> I had the further mortification of hearing of enemy Indians coming within thirty miles of the place of treaty, desolating a long tract of country, and killing and scalping many inhabitants. Four dead bodies, one of which was a woman with child, were brought to Lancaster from the neighboring

> frontiers, scalped and butchered in the most horrid manner, and laid before the door of the Courthouse as a reproach to every one there, as it must give the Indians a sovereign contempt for the province. The poor inhabitants where those daring murders were committed, being without militia or associates, and living among Mennonites, a numerous sect of German Quakers, came supplicating me for protection.

The Assembly was implored to adopt defensive measures, but they resolutely maintained the stand they had taken in the previous year. Gordon gives a very graphic description of their wranglings and the condition of the public sentiment at the time.

> The propriety of even a defensive war agitated and divided the people. The Quakers and Moravians, the Mennonites, and Schwenckfelders earnestly required the people to submit themselves entirely to the dispensations of the Deity, in whose hands they were, while the Episcopalians, Baptists, and Presbyterians as zealously advocated the necessity of employing those means of defense which the Deity had already provided them. Both parties resorted to the press, which teemed with pamphlets in German and English, on the subject. The clergymen from the pulpits taught the lawfulness of war and excited the people to arms. Among the ministers Mr. Gilbert Tennant was the most distinguished for his zeal, learning, and industry. In three long sermons from Ezra 15:5, "The Lord is a man of war," he sought to demonstrate that war is approved of God, and discriminated such as received his approbation.

The peace policy was by way of derision called the Quaker policy. It was now three-quarters of a century since William Penn had inaugurated his asylum on the shores of the New World. New and powerful interests, distinct from and at variance with the gentle purpose of the founder, were making themselves felt. That bond of amity which Voltaire declared was, "the only treaty which has not been sworn to and which has not been broken" had long been discarded by his successors. With intercommunication between the Indians and the Europeans came to the former all the vices of civilization and few virtues. The most shameful frauds were perpetrated upon the Indian, and a narrow and proscriptive policy had been inaugurated by the proprietary in all their dealings with him. Provoked and stung by the outrages to which he had been subjected, he retaliated with frightful savagery.

It was at such times that the peace sects, who were all-powerful in the General Assembly of the province, stood out for the ancient privileges of conscience, and when the governors of the proprietary reproached them for not taking arms and supporting war measures, they flung back the taunt by pointing out the bad faith which had provoked bloodshed, how the moderation and exact justice of Penn had held all these passions in abeyance, and how a return to them would make war unnecessary. Crimination and recrimination followed. In a distinguished controversy at the time it was charged upon the Quakers and their German allies of kindred belief that they were responsible for the French and Indian Wars, and it was proposed on this account that the right of all Germans to vote for members of the Assembly should be suspended until they had acquired a competent knowledge of the English language and provincial constitution; that Protestant ministers and schoolmasters should be settled among them to reduce them into regular congregations, to instruct them in the nature of free government, the purity and value of the Protestant faith, and to bind them to the province by a common language and the consciousness of a common interest; that all law writings should be void unless made in the English tongue; that no newspapers, almanacs, or other periodical written in a foreign language should be printed or published unless accompanied by an English version, and further importations of Germans should be prohibited. Proud, who sets forth at length the real causes of these Indian wars, attributes the quarrels with and alienations of the red men first to abuses committed in the Indian trade; second, their being unjustly deprived of their lands; third, to unjust punishment and imprisonment in times of peace; fourth, to instigations of the French; and then goes on not only to acquit the peace sects of any, even indirect, complicity, but to attribute to them the means by which the final reconciliation was expected. He says:

> The Quakers, who had the least share in these public transactions, as to appearance, being, contrary to ancient custom, excluded from the proprietary agency, by which all public and private transactions in the province were managed, more especially in land affairs, which appeared to be the principal cause of the quarrel, were nevertheless in fact the prime movers of peace. . . . They formed a society among themselves particularly for that purpose, called the Friendly Association, for gaining and preserving peace with the Indians by pacific measures, constituted trustees, and a treasurer, and by a voluntary contribution among themselves of many thousands of pounds, to which divers well disposed, among the more religious Germans, liberally contributed, which with the Governor's consent and approbation first had, they applied in such prudent manner, by presents and redressing grievances, together with their way of friendly behavior and sincerity, which the Indians had long experienced, that they disposed them to hearken to terms of peace and reconciliation.

In spite of all threats and menaces the German peace sects remained the firm allies of the Quakers, and lost no opportunity to second the efforts of their early protectors and friends in the line of that policy which had distinguished them from the beginning of the province, and with them offered a stern and unyielding front to all innovations that sought to sweep away the guarantees to conscience, which they had received as a common legacy from the founder. So they stood shoulder to shoulder up to the outbreak of the Revolutionary War. Then they separated, differing not in kind, however, only in degree.

The peace sects could not take part in the Revolution without stultifying their professions upon which they existed, so they largely became neutral. People who refused to raise a weapon in their own defence and went smiling to the stake for a scruple could certainly not be called cowards.

Of course we would not at this distant time even pass censure on some of the measures resorted to for the purpose of compelling their acquiescence in the war. We would only answer the severity of those measures by pointing to the severe exigencies of our own war, almost a century later, when conscientious opposition to bearing arms was treated with kindness and forbearance, not being regarded as subversive of patriotism, and not branding those who held it as enemies of State. So far have we come in one hundred years, from the days of George Washington, to the days of Abraham Lincoln.

We remarked the Quakers and the Mennonites entered the period of that struggle differing in degree.

Gordon says:

> The Quakers who were most affected by coercion to military service, addressed the Legislature, setting forth their religious faith and practice with respect to bearing arms, the persecutions sustained by their ancestors for conscience' sake, and the consequent abandonment of their native country and emigration to the wilderness in search of civil and religious liberty, and claiming exemption from military service by virtue of the thirty-fifth section of the laws agreed upon in England, and the first clause of the existing charter granted by Penn.
>
> By the first, no person living peaceably and justly in civil society can be molested or prejudiced by his religious persuasion or practice in matter of faith or worship; nor by the second, can he be compelled to do or suffer anything contrary to his religious persuasion. They contended therefore, that they could not be legally required to do aught which their conscience forbade, and that the sincerity of their scruples should be judged by the Lord of their conscience only. They contended that they entertained a just sense of the value of their religious and civil liberties and had ever been desirous of preserving them by all measures not inconsistent with their Christian profession and principles; and though they believed it to be their duty to submit to the powers which in course of Divine Providence were set over them, yet where there was oppression or cause of suffering it became them with Christian meekness and firmness to petition and

remonstrate against it, and to endeavor by just reasoning and arguments to assert their rights and principles in order to obtain relief.

The Mennonites and German Baptists also addressed the Assembly with prayers for exemption from military service. But their views differed essentially from those of the Quakers. The latter not only refused personal military service, but they denied the lawfulness of commuting it for pecuniary consideration; while the former, [the Mennonites] declared that though not at liberty in conscience to bear arms, it was a principle with them to feed the hungry and give drink to the thirsty, and that they were always ready, pursuant to Christ's command to Peter, to pay tribute, that they might offend no man, and that they were ready to pay taxes, and to render unto Caesar the things which were Caesar's.

This was 1775. The august events which precipitated the Revolution were crowding upon the heels one of another. Feeling ran high against the noncombatant sects. Counter petitions were poured upon the Assembly denouncing the principles of nonresistance "as unfriendly to the liberties of America, destructive of all society and government, and highly reflecting on the glorious revolution which placed the present royal family on the throne." One committee denied to the Assembly that the Old or New Testament, furnished a single argument in support of the plea of conscience. They said:

> The safety of the people is the supreme law of the land. He who receives an equal benefit should bear an equal burden. The doctrine of passive obedience and nonresistance is incompatible with freedom and happiness.

Finally the Assembly spread upon its records, this enactment as a solution to the vexed question:

> *"Resolved, That all persons between the ages of sixteen and fifty capable of bearing arms, who do not associate for the defense of the Province, ought to contribute an equivalent for the time spent by the associators in acquiring military discipline, ministers of the Gospel of all denominations and servants purchased* BONA FIDE *for valuable consideration only exempted."*

If the Quakers had stopped where the Mennonites did, their relation to the Revolutionary struggle would not have been productive of the bitter and adverse comment which it subsequently evoked, but they kept on defending their position, denouncing the unhallowed nature of war, asserting their pacific policy, excommunicating their members who joined either side until they had lost the respect of both. Not so the Mennonites. They gave of their substance cheerfully and willingly whenever required to do so, and ultimately came to be looked upon as an indifferent and harmless sect who nourished a merciful but ridiculous idea of treatment for enemies. And in the darker hours of the war the provincial commissaries turned their eyes longingly towards their well-stocked farms, and it is to be feared not always preserved for them the privileges which their pecuniary contributions purchased. Col. Philip Martseller wrote to President Reed in June, 1780:

> Your Excellency will please observe that many of the wealthy Mennonites and others who live in the vicinity of Lancaster, Manheim, and Conestoga, drive flocks of cattle over the mountains in the spring season to the great distress of the inhabitants. These men undoubtedly have them to spare, otherwise they would keep them on their farms, and therefore they should be taken from them; but this cannot be done without the assistance of ten or twelve men, which would be attended with extra charges. Therefore I await your Excellency's particular instructions in the premises.

The different attitudes of the Mennonites and the Quakers to the Revolution is best explained by the difference in hereditary tendencies and race instincts. The German is phlegmatic and quiet; the Briton aggressive, opinionated, and self-asserting. The German peace sects had little regard as to what government protected them, so that their rights of conscience remained undisturbed and they were left unmolested to the pursuits which were congenial to their meager wants and simple mode of life.

Not so the Quaker, however; he stood as the successor of the first proprietor, maintaining his principles, defending his doctrines long after his rights had been extinguished and his exclusive privileges were curtailed. This British self-assertion and tenacity had served the purpose of wrenching from the king the original privileges; why might it not serve an equal purpose in maintaining them? But the age of William Penn had gone, and the age of George Washington had come. Liberty had a new and wider significance than the mere right of unmolested religious performances. The Mennonites, more loosely wedded to civil traditions, appreciated it quickest, and consequently suffered least by the new order of things.

Their literature is exceedingly scanty; . . . they have one book, however, which is becoming famous in literature, and which they fondly cherish; it is their great historical monument, a compendium of immense proportions, containing the sufferings and triumphs of their heroes and martyrs —the quaint old *Martyrs' Mirror* of Thieleman Janz van Braght, a Mennonite theologian of Dortrecht. This ponderous work has passed through many editions, and a most interesting history is its introduction into this country. The Mennonites in America being without a copy, and being ill fitted both by lack of means and culture to undertake so momentous a task as its translation from Dutch to German, long and earnestly besought their friends in Holland to have an edition prepared for them, but their solicitations for some reason were received with a deaf ear.

At length the Ephrata Community, who, about 1745, had secured a hand printing press, and who included among their number men of high attainments and rare culture, agreed to undertake the task for their Mennonite brethren. The agreement was very beneficial and advantageous for the Mennonites, since the Ephrata Community undertook to translate the book and print it, leaving it to the generosity of the Mennonites to take the edition off their hands or not, as they chose. To show the extent of the undertaking, it took fifteen brethren three years to complete the work. Nine worked in the printing office. Of these four were compositors, four pressmen, and one translator and proof reader. The remainder worked in the paper mill. The edition was thirteen hundred copies, and the price was twenty shillings per copy. This was the most conspicuous undertaking in book-making of the colonial period; indeed the most conspicuous of the entire last century in America. A portion of this edition, however, had a singular accident befall it. The patriots standing greatly in need of paper to make cartridges, learned of the existence of large quantities of unbound sheets at Ephrata Cloister, and so the Ordnance Department confiscated the entire lot. One morning two wagons and six soldiers of the Continental army came and carried off the martyr books. Thus by an irony of fate the story of the defenseless Christians was made to envelop the powder and ball that was fired into the faces of the British soldiers at Brandywine and Germantown.

One of the characteristics of the Mennonites has exhibited itself wherever their lots have been cast—their instinct for fine lands. They are the most patient farmers on the face of the earth, and as a community the best. Even when persecution was sorest they turned their faces toward the richest and more fertile parts of the valley of the Rhine, consecrated by nature to the husbandman's hand, and dedicated for centuries to the products of their best skill. In Germany the region in which they are most numerous today, is the valley of the Vistula, "the garden spot of Prussia," where they are said to have supplanted a naturally rich soil with the most skillful farming in Europe. In Russia they dwell on the Dnieper, the Volga, and the Molotchna, where they have made the steppes to bloom, and the valleys to smile with fertility. Lancaster county, their principal home in the United States, is also its principal agricultural county.

Half a century ago a traveler, looking in on the place of their adoption, wrote thus:

> Lancaster county is chiefly indebted to the Germans for its present celebrity. This county possesses highly cultivated and luxuriant valleys, solid and substantial stone houses and barns, large and excellent orchards, the choicest fruit and the best of cattle. Its scenery is not deficient, for it has wood and water, mountain and valley, hill and dale, all happily combining to attract the admiration of the traveler, come he from what delicious clime he may.

What might this same traveler not exclaim if he by chance visited the same scenes to-day?

The Mennonites have been gradually spreading from parent society in Lancaster county until at this day they occupy much of the beautiful Cumberland Valley, where already feeling crowded their advance guards have passed the Potomac and reach far up the valley of the Shenandoah to the foothills of the Virginia mountains.

That this instinct for fine lands is not all an instinct, but has been a part of a well defined policy among them even from their very existence, is evidenced by an historical fact. Almost as soon as William Penn threw open his province for settlement two agents, Christopher de Graffenreid and Louis Michelle, were sent out by interested parties in Switzerland, with instructions to search for vacant lands in Pennsylvania, Virginia, or Carolina. Michelle spent much time among the Indians on the Conestoga, and it is possible that he was instrumental in locating the first Mennonites in Lancaster county. Before the late exodus of Russians, twelve Mennonite delegates visited the best sections of the United States, and reported specifically on each to their brethren at home.

David Rittenhouse, the great astronomer, was the great-grandson of the first Mennonite preacher in Pennsylvania. Christopher Dock, the schoolmaster on the Skippack, who died in 1771, is an historic personage; with the piety of Dr. Taylor, of Andover, and the gentleness and earnest purpose of Dr. Arnold, of Rugby, in his limited sphere he showed an enthusiasm for culture and education that makes his quaint and delightful treatise on these subjects an inspiration to every teacher who shall live after him.

The doctrines of the Mennonites have had a peculiar charm for a certain class of great minds that were capable of rising above the formula of creeds and dogmas. Benjamin Rush, the eminent physician, the signer of the Declaration of Independence, says in his memorable work on the *Manners of the German Inhabitants of Pennsylvania,* as a closing sentence:

> Perhaps those German sects of Christians who refuse to bear arms for the shedding of human blood may be preserved by Divine Providence as the center of a circle which shall gradually embrace all nations of the earth in a perpetual treaty of friendship and peace.

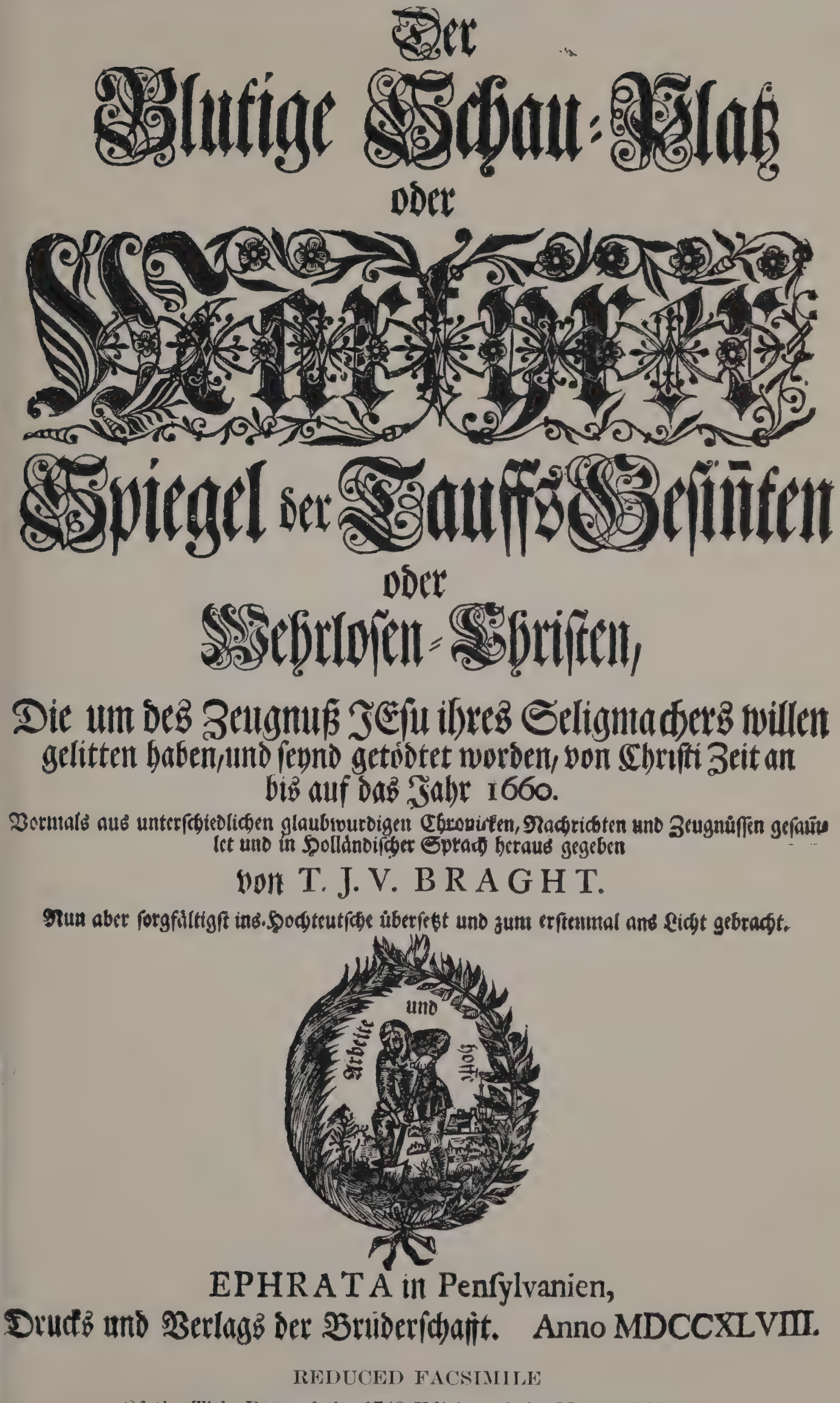
Thaddeus Stevens, "The Great Commoner," was always tender for the consciences of the Mennonites. In the Constitutional Convention of 1838, before he had made their home his home, he pleaded for a recognition of their scruples in the fundamental law. And again in the Congress of the United States, when it was sought to restrict their privileges and exemptions in the Conscription Act of 1863, Mr. Stevens said:

> But there is one portion of this provision which I do not and can not assent to. There are in all countries exemptions for conscience' sake, and it is right that there should be. In my own county a very large number of our best citizens, our most loyal men, are conscientiously opposed to bearing arms. They are willing to pay taxes; they would be willing to pay this amount to procure substitutes; but I do not believe that they should be forced to violate their conscientious religious scruples, which have existed from their birth, and which have descended to them from a venerable ancestry.

Nothing can be purer and gentler than the inner motives of Mennonism. What thought so near to the blessed Master, and so far from the acrimony and bitterness of men, as their scruple which makes all strife and warfare unchristian? And the iron purpose they have exhibited for four centuries in maintaining their doctrine that the only genuine baptism could be that in which matured consciousness of the individual took part? Who dares to assail it as an inexorable prejudice? Then there is their brotherly charity, which counts it so unworthy to leave their poor to be cared for even by the public institutions which their toil most largely contributes to maintain.

The trouble is, their drab clothing and peculiarly fashioned garments have caught the eye of the gaping world—the visible peculiarities of dress, which, after all, are as harmless as they are meaningless when compared with that in them which is invisible, their strong Christian natures, earnest piety, deep devotion to principle, their unswerving fidelity to truth, their Christian conduct in secular affairs, their godliness in everyday life, and their charity that vaunteth not itself.

In the noisy clamor for worldly recognition the Mennonites have fared ill indeed. The suffering of the Puritans, which at most extended over a few generations and a small area of territory, has been told and retold with almost distressing particularity. There is not an event or object from the departure at Delfthaven to the chair of Carver, and the pot and platter of Miles Standish that has not been held up to veneration by poet, painter, and orator. Even the German schoolboy is taught to regard these Pilgrim sacrifices of a handful of Englishmen as the noblest ever laid on the altar of conscience and humanity. Yet if he turned to the history of his own ancestors and read there the story of persecution and sufferings, of stout abnegation through eight centuries, in which cruel selfishness and heartless bigotry assumed the worship of conscience, he would find the trials of these Puritans, great as they are, compared to the trials of his own people, but the waters of Marah beside the plagues of Egypt. And while New England to-day laments


Arbeite
und
hoffe

Der
Blutige Schau-Platz
oder
Martyrer Spiegel der Tauffs-Geſiñten
oder
Wehrloſen-Chriſten,

Die um des Zeugnuß JEſu ihres Seligmachers willen
gelitten haben, und ſeynd getödtet worden, von Chriſti Zeit an
bis auf das Jahr 1660.

Vormals aus unterſchiedlichen glaubwurdigen Chronicken, Nachrichten und Zeugnüſſen geſam̃let und in Holländiſcher Sprach heraus gegeben

von T. J. V. BRAGHT.

Nun aber ſorgfältigſt ins Hochteutſche überſetzt und zum erſtenmal ans Licht gebracht.

EPHRATA in Penſylvanien,
Drucks und Verlags der Brüderſchafft. Anno MDCCXLVIII.

REDUCED FACSIMILE
Of the Title Page of the 1748 Edition of the Martyrs' Mirror.
See Pages 28 and 29.

the loss of its sons, swept into the vortex of national life setting westward, in danger of losing her distinctive characteristics by the Teutonic and Celtic influences that are clamoring into their places, complaining that her stony acres must soon be tilled by an alien race or left barren and valueless, the Mennonite lands of eastern Pennsylvania still are tilled by the descendants of the first hardy stock, who hold them by ancient indentures, supplemented by grant from father to son, reaching backward in one ever strengthening chain of titles to the original patents of Penn, implanting in a glorious commonwealth a true conservatism, and adorning it continually with renewed evidences of prosperity and thrift.

The Lutherans have a well defined literature which preserves their achievements in Church and State. The Reformed Church of Germany and Switzerland points with pardonable pride to the triumphs of Calvin, Zwingli, and Ursinus, and a literature which has preserved the almost sacred teachings of their scholars and martyrs of our own time.

The Presbyterians will show you in Edinburgh the monument of Margaret Wilson, who, fastened to a stake driven in the sands where the Galway overflowed, by the tide, was sustained by her lofty enthusiasm until the waves drowned her prayers and the waters choked her songs, and who tasted this death unflinchingly for the faith that was in her.

The Moravians will tell you how the ashes of Huss were borne on the bosom of the Rhine to the Scheldt, and on the bosom of the Scheldt to the sea, fit type of the great missionary work they were to record in the annals of every tongue and people and clime.

But the poor Mennonites, in journeyings oftener, in perils of robbers, in perils of their countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings, in hunger and thirst, in fastings, in cold and nakedness, the thousandth part of which can never be known, who have gone through the centuries their silent and uncomplaining way, believing that the glory of this world was but the mammon of unrighteousness, that it was enough for Him to know their deeds, by whom the hairs of the head are numbered, and without whose knowledge the sparrow falls not to the earth — THEIR STORY IS YET UNTOLD.

E. K. Martin.

Lancaster, Pennsylvania, 1883.

CHAPTER II

THE PEQUEA DISTRICT

Willow Street—Strasburg—New Providence—Mellingers Paradise—Hersheys—Old Road—Stumptown—Mechanics Grove — Kinzers — Mount Pleasant Congregations—Welsh Mountain Mission

William Rittenhouse, the first resident Mennonite minister in America, died in his well established Germantown home, on February 18, 1708, at the early age of 44 years. Hans Herr, with his small colony of members of the Church landed at the port of Philadelphia in September, 1710, and came directly to the banks of the Pequea in Lancaster county, and with them formed the first permanent settlement in the county around which grew the ever multiplying number of settlements and numerous congregations until it developed into the present strong conference district, which is now divided into ten (10) bishop districts, subdivided into eighty-eight (88) congregations, served by one hundred and fifty-nine (159) bishops, ministers and deacons, and numbers eleven thousand five hundred and forty (11,540) communicant members.

Hans Herr. Being their minister and bishop and one of the oldest men in the colony, much credit for the success and growth of the young settlement and congregation is rightly given to him, and he is always regarded as the central figure of this first colony in the county.

He resided on a tract of land surveyed to him, containing five hundred and thirty acres, through which the present state highway, formerly known as the Beaver Valley turnpike, extends from north to south; it being a short distance east of the Willow Street meetinghouse, and is now divided into a number of smaller farms, several of them having never been out of the lineage of the first venerable bishop of the colony.

In the archives of Amsterdam, we find a letter of thanks to Holland written by Martin Kundig, Hans Herr, Christian Herr, Martin Oberholtzer, Martin Meili, and Jacob Miller, dated June 27, 1710, and states that they were about to sail for the New World (Kuhns).

From the records in the Office of the Interior at Harrisburg, Pennsylvania, and from those at Lancaster we have the accounts that these same first settlers applied for ten thousand acres of land for their brethren in the Pequea Valley in the fall of the same year, and that part of their new possessions were patented to them on October 23, 1710.

There are many fertile farms, with comfortable and palatial old homesteads with all the conveniences and improvements known to the dwellers of the cities, and many homes of retired farmers, cut out of those original patent grants, which are still owned by the direct descendants of those first settlers in this valley and in the Conestoga Valley. Many of the possessors of such lands hold undisputed chains of title tracing their holdings to the original owners.

Christian Herr, son of Hans Herr, also had surveyed to him a tract of five hundred and thirty acres, a short distance west from his father's land; and on this tract he erected, in 1719, a famous large dwelling with stone lintels and large rooms in which the religious services for the settlement were held for many years. In the beautiful graveyard belonging thereto, repose the remains of Hans Herr, many of his associates, and hosts of his descendants. This first house of worship for the fathers, which also served as the last home of the venerable bishop and his wife, as well as being the home of his son, Christian Herr, during his entire wedded life, is still standing, and is regarded with more than ordinary consideration by the present generation, who would like to have it preserved; for here the ancestors of the most influential people of Pequea Valley received their first instructions in the way of material and eternal life. It was used for public services for over one hundred years. The first separate house of worship was built of bricks on the present site along the public highway, in 1848, and rebuilt in the summer of 1889.

Both these places of interest and value to the church and community were a part of the original Christian Herr tract. That part with the old stone house, which is now used as an implement storage house, is now the property of David Huber. This ancient house was endangered by fire in the summer of 1929, when the large barn near by was destroyed by lightning.

The pioneer and first bishop of the colony died in this house owned by his son, Bishop Christian Herr, in 1725, at the age of 86 years, and his widow, having her last home at the same place, died five years later at the age of 91 years. Both were laid to rest in the family graveyard on the old farm, which is now one of the best kept cemeteries in the county, overlooking the entire scope of this early colony.

This house was built ten years before Lancaster county was organized, and is the only place of worship still standing which was used for divine services in the county when the first court was held at Postlewaits in 1729.

Abraham Herr, who came with his father, Hans Herr, in 1710, Bishop Hans Burkholder, and Melchior Brenneman, also a minister in the Church, who came with the Brubakers, Hostetters, Greiders, Hersheys, Stinemans, Leamans, Swarrs, Kauffmans, and others of their co-religionists, having fled from the Palatinate, formed a settlement in 1717, along the Conestoga and its branches in southern Manor and Conestoga townships, forming a strong colony known as the Lower Conestoga district, which developed into the New Danville, Byerland, and River Corner congregations, bordering on the western edge of the mother colony.

Services were held in private houses. Congregations were organized and ministers appointed in Lampeter, Strasburg, Manor, Hempfield, Leacock, and Earl townships by the Mennonites before Lancaster had changed its name from Hickory Town, and before the county was separated from Chester county.

With Bishop Burkholder and Preacher Brenneman, came another minister, Benedict Brackbill, whose wife was Maria Herr, a daughter of Hans Herr. They with one son, Ulrich Brackbill, and two daughters, arrived at Philadelphia, August 24, 1717, after having been on the ocean twelve weeks. Their passage money cost $30.44 for each person. He bought 250 acres of land extending north and south, west of Strasburg borough, and built his first home between the present site of the town and Bunker Hill, which was near Brackbill's cemetery, a part of which is now owned by Thaddeus Brackbill, of Strasburg, and was never out of the family name. A part of the extreme northern part of this tract is now occupied by the Strasburg Mennonite meetinghouse and cemetery. This tract of land cost him $186.-66, which, by his will written by his own hand January 29, 1720 and recorded at West Chester, he gave to his only son, Ulrich. It was appraised after his death at five hundred and thirty pounds.

He was a talented preacher and a fine singer. His committee work, in assisting his suffering brethren to escape from death and fire and to find new homes in this country, proves that he was fearless in the face of many dangers when he knew that he was right with God.

The sad death of their first minister in this section of the young colony naturally cast a gloom over them. He was a man of influence and power among the suffering exiles for many years in Switzerland and in Holland, having been confined in a cold, loathsome dungeon over a year, before he came to America, where he arrived with impaired health.

It is reasonable to believe that Bishop Herr and his brethren in the Willow Street community wisely planned the location of these new additions to their settlements, choosing good locations and fertile, well watered bottom lands for the new arrivals, who had been their neighbors in the homeland. Many of them were closely connected by family ties, besides being brethren in the faith, all having long borne the woes and anguish of bitter persecutions. They now stood together in assisting one another in a start for a new and brighter life of service to God. They located along a well beaten road not over seven miles apart.

Preacher Brackbill's voice of song and service in the church was however of short duration in his new home, and the colony lost by an early death their beloved leader in the Strasburg congregation, which was organized at his coming on April 27, 1720. He was the first one of the colony's leaders to pass to his eternal reward in the new world; his death was felt to be a great and lamentable loss. He left an only son, Ulrich Brackbill, who was born in Europe, in 1703. Like his father, he was early chosen to the ministry, and he served the Strasburg congregation and the other places of worship in the young colony very acceptably, until the fall of 1739, when he lost his life through an accident to his team, while he was on his way to the Philadelphia markets with products of his farm.

The only record of this tragic death left to us was copied from an old family Bible, by historian I. D. Rupp, in 1844, which was placed as an interesting footnote in his famous history, on page 83.

> In 1739, October den 19ten, Ulrich Breckbill, ein Diener der Gemeinde, ist auf der Philadelphia Strasse, mit seinem Wagen plötzlich umgekommen.

Bishop Christian M. Brackbill, who was ordained to the oversight of all the congregations of the now much enlarged Pequea district, on December 6, 1910, is the sixth in line of descent from this first preacher bearing his name in America.

During the ministry of Hans Herr and his son Christian, Bishop Hans Tschantz also divided his labors in the Church between the two congregations at Strasburg and Willow Street. His farm was almost directly south of Lampeter, midway between the two settlements. *Rupp's History,* page 84, states that on this farm, which was afterwards owned by Dr. Martin Musser, Bishop Tschantz set apart nearly two acres of ground for a graveyard, and in 1740 released all claims thereto, giving it to the neighborhood, and that many of the first settlers and their children are buried therein. It is reasonable to believe that the remains of the venerable bishop repose in this lot, which is now in a very much neglected condition, only a few graves being marked with lettered tombstones.

During the summer and fall of 1929, this almost forgotten cemetery was cleared of bushes, weeds, and undergrowth, and then burned over, which disclosed many of the old tombstones.

A research of the history of the old graveyard was made and a writer in the *Lancaster New Era* of March 6, 1930, states that the records on the old stones and traditional history give mute evidence that while the place was long known as the Hans Tschantz graveyard, it was the resting place of the earliest Bowmans, Meylins (spelled on the old stones, Meilin), Kendigs, Howerys, Millers, and some of the Herrs.

This new interest in this historic spot may in the near future bring forth long forgotten memories of the fathers who planted their faith in an everlasting God and Father in the wilderness which now has become a fertile garden around their ashes.

In the western end of the Mennonite settlement during the life of Hans Herr, besides Bishop Hans Burkholder, were Bishop Benjamin Hershey, the oldest son of Bishop Christian Hershey, who with his youngest brother, Andrew Hershey, also a preacher in the Church, lived with their father just west of Lancaster, on 500 acres of land, most of which are now occupied by Herr's ice plant and farms, Maple Grove swimming pool and mill, Abbyville farms, and many of the West Lancaster developments. Many members of the Church are dwelling in the same community. As early as 1717 (*Recorder's Office, Lancaster, Book R,* page 187), and here on Benjamin Hershey's land, they erected the first known separate meetinghouse in the county in 1730. It was used sixty-one years, when it was removed to Rohrerstown (*Gospel Herald,* March, 1910, page 794). There are two places on this farm where there are remains of old tombstones. Tradition has it that the bishop is interred in the one just south of the Abbyville barns, on a beautiful slope facing the south, and that the old meetinghouse was near his tomb, which is unmarked. The plow has gone over the hallowed spot, and rich crops have been harvested by successive farmers, all ignorant of what has transpired here under the care of the first white owner who came here into an unbroken forest to make a home for himself and his family, worshiping and praising God in the quiet vale of natural grass on the bottom lands of the Little Conestoga, erecting on his own land the first house of prayer in the entire community, preaching the Gospel of Christ for many years here and elsewhere in the many settlements of the county, rearing a son, Benjamin, who followed his father in his sacred calling in the ministrations of the Church. But his followers, as well as his descendants, moved away, having failed to mark his grave or to make any provisions for the preservation of the place which passed into the hands of many succeeding strangers who had neither interest in nor knowledge of the honors belonging to the former owners of these broad acres.

Bishop Jacob Hostetter, who was ordained to the ministry in Switzerland before he was thirty years old, came to the county about 1712 and settled between Lancaster and the Conestoga, in Lancaster township. He died in 1761, the owner of a large tract of land in Manor township. He officiated as bishop in the Byerland district before and after the death of Bishop Hans Burkholder; he must not be mistaken for a later Bishop Jacob Hostetter, of Manheim, of whom we shall speak in another chapter, and who was this first Bishop Jacob Hostetter's great-grandson.

With the Hersheys and Hostetters also came Jacob Landis, and his family, who applied for a tract of land near his brethren, April 8, 1717, but on March, 1722, he with his family moved farther east and began to acquire extensive acres from the London Company, on both sides of what is now known as "The Old Road," adjacent to the Bare and other lands, which became the center of the Mellinger church activities.

Benjamin Landis, who was born in Switzerland, and was the only son of Jacob Landis, was early ordained a minister in the Mennonite Church. He with Martin Bare, who owned the adjoining lands, was one of the first ministers forming Mellingers congregation and will be frequently mentioned in this work.

Preacher Bare lived there as early as 1722, or before, and sold a part of his farm to his son, Christian Bare, November 20, 1757. On a part of this ground the graveyard was started some time before 1746. It is mentioned in legal papers before that date, but was not set apart from the rest of the farm until Christian Bare, by his will in 1775, gave a plot of ground to the Mennonists for a burying ground where the same is already begun. It was a part of his father's original land. Father Bare died in February, 1758, but his grave is one of the hundreds of unmarked graves in the first section of this ancient God's Acre.

Another rich section of farming land in southern Strasburg township, and northern Providence township along the Big and Little Beaver Creeks, with their many small spring brooks flowing into them, formed rich bottom lands for grazing and natural grass, and caused many early settlers to move into those valleys. Among the first ministers of the church living in that section was (Johannes) John Bowman, who was one of the signers of the first conference report, and who died in 1738. He owned several tracts of land.

After Bowman, Preacher Jacob Neff, a son of Dr. John Henry Neff, and a son-in-law of Preacher Ulrich Brackbill, lived in this same section. He was assisted by Christian Shaub, who lived near Martinsville. They were followed by Henry Brenneman, who was a son of Henry Brenneman of Manor township, and moved to the farm afterwards occupied by his son, Henry Brenneman, and also by his grandson, (Sheriff) Henry N. Brenneman. Brenneman moved into this community in 1792, and died in 1847.

These early ministers organized the first church in the Providence community and preached in many private homes before the first meetinghouse was erected at Black Horse, now New Providence, and assisted in the Strasburg services which were first held in the community near Brackbill's graveyard.

About the time of the tragic death of Ulrich Brackbill in 1739 John Herr, of Lime Valley, a son of John Herr, and a grandson of Hans Herr, and a grandfather of Bishop Christian Herr, was ordained to the ministry and preached in the Brick-Strasburg-Providence district until his death in 1783. A little later, John Herr, of near Strasburg, a son of Emanuel Herr and Maudlin Brackbill and a grandson of Hans Herr (and a grandfather of John Herr, first preacher and bishop of the New Mennonite Church), was ordained to the ministry, and served the Church until his death in 1797. This Preacher John Herr owned a part of the original land of Benedict Brackbill, his maternal grandfather. Besides serving his people as minister of the Gospel, he built, in 1740, a large two-story stone dwelling and farm house, about a mile southwest of Strasburg on the farm now owned by Deacon John Keener. This house had a large room on the second floor where the congregation regularly met in divine services for sixty-four years, until their first separate meetinghouse was built on the same grounds occupied by the present church building, about a mile north from their former place of worship. These grounds were sold to the trustees of the Mennonite Church on December 25, 1804, by John Brackbill, a son of Preacher Ulrich Brackbill, as being a part of the northern section of his large possessions, while several months earlier, on July 2, of the same year, he sold a tract or plot of ground, including and surrounding the old Brackbill cemetery, near the southern end of his possessions and close to the Keener farmhouse, where all the early Brackbills, and Neffs, with many other first members of the colony were laid to rest; but with the opening of the graveyard adjoining their new meetinghouse, and the laying out of the Strasburg cemetery in the borough, this sacred plot has seen sad days of decay and neglect, which is the fate of many private burying grounds in the county, and which makes research work doubly difficult.

Another minister of note, a bishop in the Church during the colonial period in a section a little north of the Pequea-Strasburg districts, was Valentine Metzler, who was the progenitor of many influential men and women of the Church in and beyond the county.

From an article written by C. E. Metzler of Boston, Massachusetts, for the October number of the *Pennsylvania German* of 1910, on page 611, the following extracts are taken:

> The following record is written in a copy of the "Martyrs' Mirror," an Ephrata publication, now owned by Peter Metzler of Columbiana, Ohio, a great-grandson of the bishop.
>
> Grandfather Valentine Metzler was a bishop in the Mennonite Church. He was born in Europe, February 14, 1726, and came to America in 1738, and married Anna Nisli (Nissley), December 19, 1749; died July 24, 1783; aged 57 years,

5 months, 10 days. Anna Nisli was born December 9, 1727. My father, Abraham Metzler, was born February 24, 1753, and married Christiana Groff, in Lancaster county, Pennsylvania. Signed David Metzler, Age 77.

(Anna Nisli Metzler died March 29, 1793; aged 65 years, 4 months, 26 days).

Bishop Metzler's Bible was printed in Zurich, Switzerland, in 1571, a heavy bound volume with brass hinges and clasps, containing marginal references on every page. Among other inscriptions on the front blank page is written in German, "This Bible belongs to me Valti Metzler. I bought it for 40 shillings April 27th, 1767."

Jacob Nisli (Nissley), father-in-law of Bishop Metzler, owned a tract of land of 211 acres on the outskirts of Lancaster City on which was a family burial plot. After Nissley's death in 1752, Bishop Metzler bought the farm for 145 pounds. Bishop Metzler, his wife and one son, Christian, as also the Nisli family were buried on the farm. The ground has long since been cultivated and the graveyard has disappeared and its location is now unknown. The land is a portion of the beautiful McGrann farm at the junction of the P. R. R. on the banks of the Conestoga. (These dates and facts are verified by records in the *Recorder's Office at Lancaster, Book M. M.* pages 77-80).

One of the daughters of Bishop Metzler was Maria, married to Bishop Jacob Hostetter. By the action of her descendants we have the following beautiful incident, from the same article:

After the death of Bishop Metzler, in 1783, his Bible was either sold or given away, and it was lost to the family and church until 1832, a tramp came to the house of Christian Hershey near Manheim, Pa., carrying a heavy package in a bag. Hershey asked, "Was hast du?" The man replied, "Die heilige Schrift." Hershey opened the bag, and found old Bishop Metzler's Bible. He bought it from the man for five dollars, and kept it until he died in 1864, when his son, David Hershey, put it away in a closet where it remained until 1871, when it was given to Bishop Jacob N. Brubacher, of Mount Joy, in whose possession it remained until 1890, when Sister Hershey, in whose house the old book had been unidentified for many years, found out that her grandmother, Bishop Hostetter's wife, was Bishop Metzler's daughter, and at the same time the writer (C. E. Metzler) discovered the resting place of the sacred volume, for which he had been hunting for many years. Bishop Brubacher at once gave it back to the Hersheys, and Mrs. Hershey kindly gave it to the writer of the article since he had the name "Metzler," and was as closely related to the old bishop as she.

The writer of that article of 1910, closes by saying that

> He took the Bible to Germantown with him, and in 1897 to Lansdale, and in 1900 to Boston, where it now rests. Its next move will be to my grandson, Christian E. Metzler, at Harrisburg, Pa. It will then be in the sixth generation from Bishop Metzler.

This incident proves how easily valuable historical data may be lost and should serve as a reminder for us to preserve the priceless possessions of our fathers.

One of Bishop Valentine Metzler's sons was Henry Metzler, who lived in the Strasburg district and was early ordained to the ministry of that district and served the Church until his death in 1837. He lived retired in the borough at the time of his death, and his remains repose in the cemetery with the people he served so well.

Martin G. Metzler and Daniel S. Metzler, minister and deacon respectively in the Erisman congregation, are descendants of Henry Metzler.

Jacob Neff, whose wife was Anna Brackbill, daughter of Ulrich, served as preacher for over half a century in the southern end of the Pequea district. He died in 1814. He and his co-laborer, Christian Shaub, were largely the leaders, although assisted by the Strasburg and Willow Street ministers, in organizing the Black Horse district, where a small wooden meetinghouse was built in 1766. This was later used to shelter Revolutionary soldiers posted to guard the interests of the colonies in that section. Before Jacob Neff's death Henry Brenneman was chosen as his assistant. While these early ministers of this section looked after the spiritual wants of that community especially, their voices were often heard by the Brick and Strasburg congregations.

Henry Brenneman must have been one of the foremost men on the ministerial bench at Strasburg in 1804, as he is named as one of the grantees in the first deed of conveyance.

The first wooden meetinghouse at Black Horse, now called New Providence, was replaced by a neat brick structure in 1855. Their graveyard was also laid out in lots. It has a large shady parking place for machines, and is one of the well kept places of worship in the district.

The *Herr Genealogy* gives the second Jacob Neff, son of the aforementioned minister who died in 1849, also as a minister, but I could not prove this statement. He lived close to his father's place and owned a mill and several farms and was an influential man in the community.

New settlements of the descendants of earlier colonists extended eastward from Strasburg and Lampeter townships into Leacock, Paradise, and southern Salisbury, soon after the Revolutionary War. The new government greatly encouraged the young German farmers to seek out the best land adapted for their vocation, which they found existed along the upper reaches of the Pequea and its branches.

BISHOPS

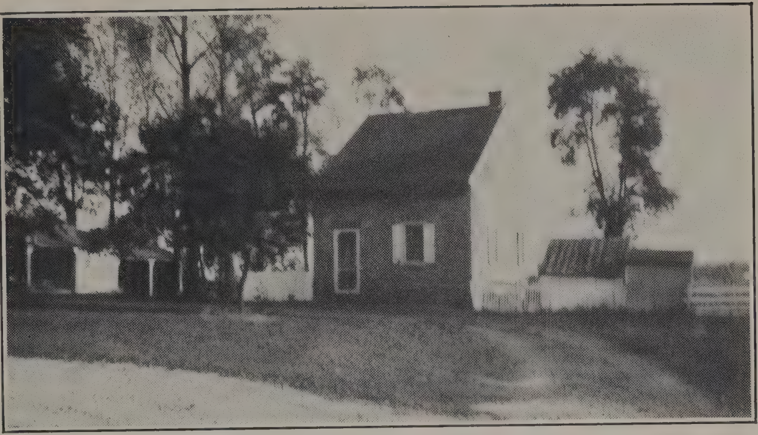
Peter Eby. After the death of the bishops presiding over the congregations of the Pequea and Lower Conestoga Valleys, during the time of the first, second, and third generations of settlers, during which period the bishops served the districts in common, there was no resident bishop in this scope of country, until the advent of Peter Eby. Bishop John Herr, of Strasburg, who died in 1797, was the last one to live in this section. Peter Eby was the son of Deacon or Elder Christian Eby of Hammer Creek, and a great-grandson of Theodorus Eby of Mill Creek. He married Maria Hess in 1791, and the same year they moved to a farm which he purchased a short distance east of the gap in the mountains through which the Pennsylvania Railroad laid its tracks forty years later. On this farm near the farm buildings of Bishop Eby, was built the magnificent curve in the line, which ever since has been known as "Eby's Curve."

When Peter Eby moved from Hammer Creek to his new home with his young wife, services of the small congregations in that vicinity were held in private homes and in schoolhouses in widely separated points. Before 1800 he was ordained to the ministry as an assistant for Henry Metzler of the Strasburg congregation who had heretofore supplied most of the spiritual needs of this section of the valley. A congregation began to be formed with Paradise as its central point, where the first meetinghouse was built in 1806. Later developments and many years of worship in private homes resulted in the establishment of two additional congregations, one at Hersheys, in 1837, and another at the Old Road (White Horse), in 1841.

Here "a great door and effectual" was opened to the young preacher, and under the guiding of the unerring hand of an all-wise God, the foundations of strong congregations and many happy homes in this fertile region were laid.

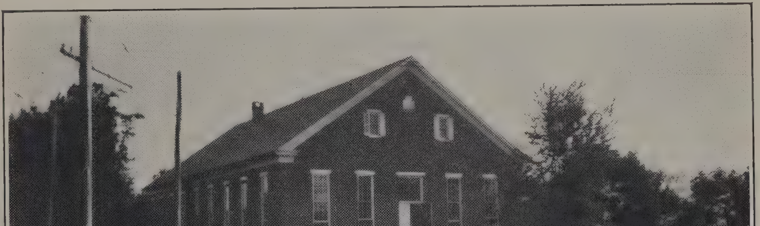
The quiet work in his home congregations, all of which were to be supplied with suitable meetinghouses, was soon greatly enlarged for the young minister. The Pequea district had no bishop to preside over its growing congregations, since the death, in 1797, of Bishop John Herr, who had built the large stone dwelling partly for the use of the Strasburg congregation. The bishop work of this district had been done by bishops from the neighboring districts for several years.

About the time of the building of the new Strasburg meetinghouse in 1804, or soon after that time, while his father, Christian Eby, was still deacon of the churches in Hammer Creek Valley, Peter Eby was ordained to the important position of bishop of the entire Pequea district, which included Strasburg, Herrs or Brick, New Providence, Mellingers, and the several congregations for which he was ordained as pastor.



OLD MELLINGERS MEETINGHOUSE

Part of the meetinghouse built in 1855. It is still standing.



MELLINGERS MEETINGHOUSE

The place of many conferences and important meetings.

PREACHER JOHN HERR'S FARMHOUSE

This was built in 1740. Meetings were held here 64 years.

ORIGINAL STRASBURG MEETINGHOUSE

This building was in use from 1804 to 1925.

Peter Eby and Bishop Christian Burkholder of the Conestoga Valley were fast friends, and their friendship and brotherly oversight of the several congregations caused more than an ordinary relationship between them. Bishop Burkholder's district was largely instrumental in lifting the large mortgage from the Canadian colony, many of whom had moved from Bishop Eby's boyhood home. In after years, his youngest brother, Benjamin Eby, became the bishop of the Canadian colony.

It has been traditionally handed down to us, from the grandson of the famous bishop, that Peter Eby went to Canada in 1809, and ordained his brother Benjamin to the office of the ministry, and that he made the trip again on horseback in 1812, when he ordained him to the office of bishop of all the congregations in the province.

In making these long horseback trips he was always accompanied by a number of brethren. They would visit the churches in the Susquehanna Valley, and again stop for several days in Erie county, New York, and again at Vineland, along the southern shores of Lake Ontario. The rest of the roads generally led through much rough country and over high mountain passes.

Besides these long weary rides and trips to Canada, Bishop Eby took his many turns with the other bishops of the county to visit the scattered settlements in the valleys in the several counties beyond the Susquehanna River. These pilgrimages were usually made after the spring conference, and after the spring communions in their home districts. The work of spring planting was then over in Lancaster county, and the rough mountain roads and soft river valleys were in the best condition for travel for man and beast. The trip northward among the churches of Lebanon and Dauphin counties was not so strenuous, but the one which included part of Dauphin, a part of Cumberland, northward to Snyder, and westward, through Juniata and Mifflin counties, swinging southward through Huntingdon and Franklin counties into Washington county, Maryland, was much more extensive and required much hard travel. On different occasions Bishop Eby crossed into Virginia, stopping en route with a colony of Mennonites near Winchester, Virginia. Some of these people had gone out from Lancaster county, and a number proceeded up the valley of the Shenandoah River as far as Rockingham and Augusta counties. Here his missions of love were always welcomed with delight, because the fathers and mothers of many of the members of the congregations in those counties were reared in the same locality in Lancaster county as was Bishop Eby.

His eloquence, which was greatly appreciated in all communities, his timely visits, his hearty, soul-stirring coöperation, and his Christian and fatherly encouragement which he gave to the young congregations, not only established and kept them in full touch and sympathy with the mother church from whence they came, but created anew that fellow feeling which kept the young settlements in mutual bonds of brotherly Christian growth; which expanded, extended and kept sweet during these many years, and is greatly appreciated by all who can in a faint way grasp the meaning thereof in both sections.

Returning homeward, he (as well as others who traveled as he did), crossed Maryland, a little farther east, and entered Pennsylvania, traveling through Adams and York counties, crossing the Susquehanna at Wright's or Peach Bottom, stopping with the congregations on the Lower Conestoga as his last visit, and the next day he gladly arrived at his own home and fireside, after having been away from four to six weeks.

There were also official and social visits to the Franconia conferences and churches. These points could be reached by carriage or wagon travel over good roads, by way of Philadelphia, northward through Germantown and Skippack, and return by Valley Forge and Coventry Iron

Works, which included the many German settlements of Amish and Mennonites which existed in the Old Chester Valley, near Malvern, Phoenixville, East Coventry, Spring City, and Springfield, all of which have now disappeared excepting at East Vincent, and Elverson vicinity. At Diamond Rock, and near Malvern, in Chester county, the remains of several graveyards and the old foundation walls of their meetinghouses are still to be seen.

Bishop Eby was generally known and remembered as "The great Mennonite Bishop of Pequea." All of the churches in his district increased in numbers and the Church in the entire conference district was placed on a firmer basis than ever before.

When he was seventy-five years old and felt the weight of time pressing heavily on his declining bodily strength, Bishop Eby was much concerned for the welfare and prosperity of the Church and for the perpetuation of the Gospel of Christ on earth. There were a number of faithful ministers of the truth who stood by his side in the noble work of salvation of the lost for many years, and he prayed mightily to God, asking Him to point out the one who should lead His people as his successor in the work of the Church, the one who would be pleasing to Him who knoweth and ruleth all things well.

God revealed to the venerable bishop that Christian Herr, a faithful minister of the Gospel, a tried and true servant of Jesus Christ living ten miles away in Lime Valley, was His chosen vessel to carry on the work.

Some time before the spring conference of 1840 Brother Herr was pleased by the word that Bishop Eby would visit him in the near future; but he was much surprised when the man of God revealed to him that his mission was to inform him that God would shortly call him (Christian Herr) through the Church to be assistant bishop in the district, and that after his death or entire disability, he should have the entire oversight of the work.

GENEALOGICAL SOCIETY
OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS [illegible]

All of this, Bishop Eby declared, was revealed to him by the Spirit of God, and that it would come to pass was fully believed by him, but Brother Herr humbly refused to accept the place in so unusual a manner. However, the spring conference of 1840 granted the privilege to ordain an assistant to Bishop Eby in the regular and orderly manner, which was done by first taking brotherly counsel with all the ministers in the district and afterwards of all the members of the several congregations included in his charge, with the result that Christian Herr, of Lime Valley, was the only minister named by the entire Church as the probable candidate to fill the important office. He was accordingly ordained as the assistant bishop in the summer of 1840, serving as such for nearly three years, when Bishop Eby died in April, 1843, at the age of 77 years, after having served the Church for over forty-three years. His remains repose in the old Hershey graveyard. The grave is well marked and visited by many admiring descendants.

CHRISTIAN HERR. There was no member of the Herr family on the ministerial board of the district from 1797, when John Herr died, until 1823, when Christian Herr of Lime Valley was ordained deacon of the Brick and Providence congregations. In 1835 he was elevated to the ministry of the three congregations. He was particularly fitted for the high calling in which he was engaged, having studiously and prayerfully enlightened himself on the teachings of the Scriptures from 1817, when he became seriously impressed with the sinfulness of humanity and of the necessity of a Redeemer's grace. He at once withdrew from all unnecessary worldly functions and declined all honors offered to him by his neighbors and friends to official positions and became a true and humble follower of the Lord and Savior Jesus Christ. After considering the various creeds and professions, their forms of worship and their declarations and principles of everyday life and practices, he and his wife became members of the Mennonite Church in 1818. His consecrated life, his good sense, his studious habits, his Christian social qualities, and his eloquence and persuasive manner of preaching soon marked him for a broader scope of work, and in the summer of 1840 he was ordained to the highest office of the Church in the largest district at that time in the county.

He served for three years as assistant to Bishop Eby, then for ten years as bishop of the Pequea congregations, and senior bishop of the district. His services as assistant, and his companionship with the aged bishop in his duties to the Church were much appreciated, and, having the full confidence and endorsement of all the brethren, he became a power for good in his home district which comprised Willow Street, Strasburg, and Providence. It often became his duty to visit other and more distant congregations, beyond Lancaster county, sometimes in other states. It is said of him that for many years he preached every Sunday and at two and three funerals every week, traveling many miles over rough roads in discharging his duties until his nervous system gave way, and after several years of sickness he died June 23, 1853, at the age of 83 y. 2 m. 26 d. He was laid to rest in the graveyard near his illustrious ancestors at the Brick meetinghouse which was built during his pastorate. His biographer says in part:

> He was emphatically a man of peace. The tenets of his religion were nonresistant and condemned war as sinful and not to be countenanced, aided, or participated in by any of its professors.
>
> As a speaker he had a clear, agreeable voice, a good enunciation, and spoke deliberately, so as to be easily understood. His language and voice were suited to the capacity of his audience. He was a forcible and logical speaker, which with the earnest and feeling manner in which his sermons were delivered, rendered his preaching very effective.
>
> He amplified on the boundless goodness of God, endeavoring to awaken in the hearts of his audiences a high sense of gratitude and love for Him.
>
> Having experienced the inconvenience of a defective edu-

cation, he employed a private teacher for his family and for his neighbor's children, the school being taught in his own house for some years, as early as 1815, long before the free schools were opened. In this way he was the forerunner of better educational advantages in his community which was felt by many succeeding generations. (*Biography by Hon. John Strohm*).

That the Church reaped the benefit of some of the fruits of that early private school will be seen by the labors of several of the venerable bishop's sons.

On his tombstone is the following inscription:

Bishop der alten Mennoniten Gemeinde

In his diary on the date of his ordination to the office of bishop of the Church is the following entry:

> O Jesus, thou seest my poverty, my weakness, my imperfections, as well as also my temptations. Thou seest and knowest also the great weight which has been laid upon me, much better than I poor worm know myself. Therefore, O Jesus, do let thy mercy be magnified upon me, who am a great sinner, and give me thy beloved Holy Spirit, the true evangelical wisdom, and the living, saving faith, and do not at any time leave me alone, but be thou with me; strengthen and support me, protect and keep me, in all my walk and conversation, doctrine and life, so that I may indeed live and die as a true witness of Thee.

Bishop Herr was also the author of many Spirit-filled German hymns, many of which were inserted into our church hymn books of sixty years ago and often sung in the worship of our fathers, many of whom were not aware that their composer was so well known to them, because his modesty forbade the publishing of his name during his life time.

The most popular of his hymns often sung at funerals and still in use by our German congregations was *Nun gute Nacht, ihr Liebsten mein.*

A number of these beautiful hymns were translated by different persons, under the guidance and at the request of his son, Preacher Amos Herr, and published with a short biography of Bishop Herr, in 1887, by John F. Funk. The hymns cover pages 16 to 59 of that little work.

JOSEPH HERSHEY. In 1792, one year after Peter Eby moved into the community, Jacob Hershey with a large family moved from Dauphin county to a large farm in Salisbury township, a part of which is now occupied by the Hershey meetinghouse and cemeteries. Deacon Landis Hershey and his family are now living on a part of the old homestead, much of which was never out of the family name, and many of the descendants of the old pioneer are members of the congregation which bears his name. At an early age the youngest son of the family, Joseph, was ordained as an assistant to the aged ministers of the district, and at the request of Bishop Herr, who was in failing health, an assistant bishop was ordained in the summer of 1850. The lot fell upon Brother Hershey, at the age of fifty-eight years. He served the people of the district six years. He died at the age of sixty-four years, on April 12, 1856. His funeral was held at the Hershey meetinghouse where his remains rest in the old graveyard, a short distance east of the meetinghouse.

BENJAMIN HERR. The oldest son of Bishop Christian Herr, Benjamin Herr, was ordained as an assistant to his father in the ministry in 1838, two years before his father was elevated to the office of bishop; and in 1856 he was chosen bishop of the Pequea district to succeed Bishop Joseph Hershey of Salisbury, who had been chosen as an assistant in that office in 1850 when Bishop Christian Herr's health failed. Bishop Benjamin Herr lived on the same premises occupied by his great-grandfather, Preacher John Herr, near his father's place, on the Beaver Valley road. Father and son being constant companions in their ministerial duties, traveled many miles over the county and beyond the home districts. This gave the son a great knowledge of the needs of the field of the Church at large, and he unconsciously attained the highest position in the deliberations of the semiannual conference meetings of the Lancaster Conference as soon as his home district ordained him as bishop. This recognition he held by the unanimous consent of the entire ministerial board of the county. He died August 25, 1888, at the age of 87 years. He was buried near the tomb of his father. The modest marker at the head of his grave, with the date of his death, his age, and the following inscription, "Served as preacher 18 years, as bishop 32 years," gives us a volume of church history.

The Lancaster Examiner of September 1, 1888, states that his funeral was attended by over 1200 people at the Brick meetinghouse, where Bishops Jacob N. Brubacher, Amos Shenk, and Isaac Eby conducted the services.

During the last ten years of his important life, Isaac Eby, of the Hershey congregation served as his assistant in the ministerial and official duties pertaining to the bishop's labors; which proved very good and satisfactory to both men in their high regard for the Church as well as very beneficial to the entire membership of the large district.

ISAAC EBY was a grandson of the well remembered Bishop Peter Eby. Isaac Eby was ordained to the ministry at the Hershey meetinghouse, on November 9, 1876, at a period of the history of the Church when this part of the Pequea district was halting on the deciding lines of the great question, whether or not to introduce English preaching into their regular service. Brick, Strasburg, Providence, and Mellingers were successfully passing that line and sending their ministers to officiate at funerals and other special services into this and into adjoining districts.

The Church was largely composed of old people, and only a few young men and women joined in with the Church of their fathers. It is said that hardly any unmarried people became full members of the Church, although they had great respect for the religion espoused by their parents.

The Church was in deep meditation and prayer. In the class for the lot were sixteen brethren. When Isaac Eby was chosen, the question of language was decided, for his entire educational and family life was English, which was the only means of intelligent expression for him, and he, knowing the needs of the Church, launched out in that language, and at once received the support of the entire brotherhood.

The congregations seemed to take on a new lease of religious life, young people came to the service and became interested in their salvation, because they understood and heard sermons in the language of their schooling, learning more fully the foundation of the plain and simple life of the Church.

During the first twenty-five years of his ministry, the Church of the Conestoga Valley had no English home minister, and Bishop Eby was often called across the mountain into that district for funerals and many other special services. In those days travel was laborious and tiresome because of the rough roads. Often Bro. Eby was out in the most inclement weather of the seasons and remained away for two or three days, conducting several services on one trip.

Bishop C. M. Brackbill, for fourteen years a colaborer, and afterwards the successor of Bishop Eby, wrote for the *Gospel Herald,* of June 30, 1910:

> Bishop Isaac Eby was born January 26, 1834, died at Kinzers, June 17, 1910; aged 76 years, 4 months, and 22 days. He received his early education in the public schools of the township. His characteristics helped to make of him the man that he was through life.
>
> He had good health, a very active mind, strong will power, and a determination to do the right as he understood it. In 1860 he and his wife united with the Mennonite Church, Hershey congregation. From that time he was a zealous worker in the Church, using his influence to have English preaching and Sunday schools. He was ordained to the ministry by lot November 9, 1876. From that time he turned all his energies to preaching the Word of God. He was ordained as bishop of the

Pequea district June 6, 1878. Then the most active period of his life began. Believing as he did that God decides the destiny of all things and events of a God-fearing man, his time was all given as God directed, and all secular duties and things of life became relative to the work of the Master. Promptness in duty and adhering closely to the cardinal principles of the Gospel, gained for him many friends. His counsel was often sought. His preaching was plain and easy to be understood.

In the spring of 1887, the Sunday schools were started in the Hershey-Paradise districts. The schools prospered from the start; other schools were started in the district. A Sunday school mission was started with the bishop's approval and assistance, which has grown to be a help in nearly all the missionary movements. The Church has prospered and more than doubled itself in numbers.

The loss of the Church is great; he will be missed very much in the village in which he lived.

Funeral services Monday June 20, at Hersheys church, conducted by Bishops Jacob N. Brubacher, Benjamin Weaver, Abraham Herr, Noah L. Landis, and Benjamin F. Zimmerman, and by Preachers John B. Senger and C. M. Brackbill. The funeral was largely attended.

He, like his grandfather, was well known in church circles in other states and in Canada, having served on important committees in the work of the Church, which affected the entire brotherhood of the country. He was always in close touch with the movements and labors of Bishop John F. Funk and with Evangelist John S. Coffman, both of Indiana.

Christian M. Brackbill, the first superintendent of the Sunday school of the Hershey congregation, who also served on the first committees of the early Sunday school mission meetings, was ordained as a minister in that district September 17, 1896, and after the death of Bishop Eby, he was chosen by lot to be bishop of the Pequea district on December 6, 1910. Like his predecessor he devoted all his time to the ministry and to the duties of his office of the large district. He resides in the village of Kinzers, where he and his wife celebrated the fiftieth year of their marriage with their children around them on November 30, 1929.

Bishop Brackbill is the sixth in line of descent from Bishop Benedict Brackbill, the first minister at Strasburg, known as the sweet singer of the early church, and the fifth in line from Preacher Ulrich Brackbill, who was accidentally killed by his own wagon on his way to the Philadelphia market in 1739.

Ulrich Brackbill's wife was a daughter of Hans Herr, and he also being in the lineage of Bishop Metzler, mentioned in this work, brings Bishop Brackbill in the lineage from many distinguished ancestral bishops and church fathers.

Abraham L. Martin, a great-grandson of Abraham Martin, a former well known preacher in the Weaverland and Groffdale congregations, was ordained as one of the ministers in the Hershey district at that place, on August 5, 1913, and, at the request of Bishop Brackbill for an assistant, was chosen by lot at the Mellinger meetinghouse as bishop for the Pequea district on April 28, 1921.

Bishop Martin resides in the Hershey congregation on one of the farms formerly owned by Preacher Joseph Horst, and with Bishop Brackbill officiates in the largest and the oldest district in the county.

MINISTERS

Willow Street, Strasburg, New Providence District

Of the ministers of the Pequea district, serving the churches besides the bishops since the days of the earlier organization period, the following names have been preserved.

Henry Metzler was an ordained minister living in Strasburg community, and was one of the ministers in the Paradise section when Peter Eby moved from Hammer Creek to his future home. He died at the age of 75 years on November 20, 1837, and lies in the cemetery at Strasburg, where most of his labors were performed for the Church.

David Homsher, grandfather of Senator John G. Homsher, who lived in Beaver Valley among the Neffs, Brennemans, and Brackbills, near Bunker Hill, was ordained a minister in the new Strasburg meetinghouse about 1835, and served the Church about twenty years. He died in May, 1855, at the comparatively early age of 55 years.

Jacob Andrews, of Strasburg, was ordained to the ministry at that place in 1852, as an assistant to David Homsher in the home congregation, at the age of 55 years, and filled the office for twenty-one years. He died Dec. 3, 1873, and also reposes in the cemetery near the church of his people. He preached in both languages, being called to preach in English frequently at funerals. As early as 1866, he preached in that language the funeral sermon of Bishop John Hostetter, of Adams county. He traveled extensively among the churches in other counties and states and in Canada.

Elias Groff, son of Emanuel Groff, of Strasburg, was the first superintendent of the Strasburg Mennonite Sunday school, having been ordained to the ministry on September 23, 1871. He served as minister and Sunday school worker for many years. He devoted all his time to his sacred calling and the Church grew in numbers and in enthusiasm during his ministry. He served largely before the time of the automobiles but he visited many of the sister congregations in the county, using both English and German in his discourses. He died at his home at the age of 86 years on February 16, 1924, having served the Church nearly fifty-three years.

The services at his funeral were conducted by Bishop C. M. Brackbill and his colaborers, Frank M. Herr and C. M. Brubaker.

Abraham Brubaker was ordained to the ministry at Strasburg, for the entire district, in 1874. He devoted forty-two years of his life to the service of the Church in this district. He was not given to much travel in other districts. He died January 21, 1916, at the age of 71 years. He was carried to his last resting place by six of his co-laborers, after services by the home ministers and Bishops C. M. Brackbill and Abraham B. Herr. In less than two months the same bishops met at the same place for the purpose of selecting a brother to fill the vacant place by lot, which was drawn by a son of the late preacher.

Christian M. Brubaker, a son of the deceased minister, was ordained to take the place of his father, March 9, 1916, in the Strasburg meetinghouse; he was chosen principally for the home congregation and as an assistant minister in all the rest of the congregations.

Jacob T. Harnish, who was an assistant deacon at this place, was ordained as an assistant pastor and minister in the district at Strasburg January 31, 1929, being the junior member of the ministers in the district.

Amos Herr, a younger son of Bishop Herr and a brother to Bishop Benjamin Herr, was ordained as minister of the district in the summer of 1850, which was nearly three years before the death of his venerable father, Bishop Christian Herr. He lived on the same premises occupied by his ancestors during his entire lifetime, having his brother Benjamin and his family for his nearest neighbors, and the two ministered to the spiritual needs of the district in constant companionship for thirty-eight years. Early in his ministry he preached an English funeral sermon, and from that time his services were often requested by members whose families had been educated in the English schools. He was frequently called to Weaverland and to Mount Joy districts to officiate at funerals of members and by people not members of his Church, often driving twenty-five miles to serve in his calling. Being a fluent speaker and having a comprehensive knowledge of the Scriptures, he became very active in ministerial and church privileges and duties.

He, with his brother Benjamin, was an ardent advocate of the establishing of Sunday schools in the Mennonite Church, when he saw with bitter regrets many young people drifting into other denominations where the young and old were instructed in regular Sabbath school work and where services were conducted in the English language. He was the first minister to conduct regular Mennonite Church services in English in the county, and after Lancaster Conference passed a resolution in the spring conference of 1871, permitting such congregations to organize and conduct Sunday schools where this could be done by the unanimous consent of the brotherhood, his home congregation, the Brick, near Willow Street, was ready. A school was started the same spring under the oversight of Amos and Benjamin Herr, being the first school to be organized in the county after consent was granted officially. The following spring the other two congregations in the district, Strasburg and New Providence, opened their schools, never to be out of service, under the guidance of the same preachers, assisted by Elias Groff, then also a minister.

Bro. Herr's deep piety, humbleness of purpose, and strong convictions, like those of his father and brother, that the principles embodied in the religious declarations of his fathers and ancestors were founded upon the Word of God, his ability of presenting the sacred truths in an instructive, convincing, and entertaining manner, in either language, and his genial disposition, endeared him to a large number of people with whom he came into contact in his travels and home duties.

When he died at his home, June 19, 1897, at the age of 81 years, nearly every congregation of the Church in the county had inaugurated English services, and there were thirty-five evergreen Sunday schools flourishing in the Church in the county.

He, like his brother, composed a number of hymns which are used in our Sunday schools and church services.

His remains were followed to his last resting place, the original family graveyard of the Herrs, at the Brick, by over five hundred carriages, where over fifteen hundred people were addressed by Bishops Jacob N. Brubacher, Isaac Eby, and the home ministers of the district.

Hymn No. 278 in our *Church and Sunday School Hymnal,* "I Owe the Lord a Morning Song," was written one Sunday morning when he was unable to attend services.

Frank M. Herr. On September 23, 1897, three months after the death of Amos Herr, at an ordination service in the Brick meetinghouse, Frank M. Herr, a near neighbor of the three former ministers of the same name, but no immediate relative of any one of them, was chosen by lot and ordained as their successor as pastor of the district. Like his predecessors he soon became well known in all the congregations of the entire county. He lives in Willow Street, convenient to his labors.

At the time of his ordination, he and the estate of Amos Herr, his immediate predecessor, owned over half of the original Hans Herr tract of 530 acres of land, which had never been out of the family name, and at this time there are over a thousand acres of land, originally granted to Hans Herr and his five sons, which are still owned by, and have never been out of the ownership of, some lineal descendant of their ancestors.

Brother Herr, being one of the oldest ministers in the service in this section of the county, gave valuable information concerning his ancestors.

Tobias Brubaker was the first minister to be ordained for the congregation organized by Bishop Benjamin and

Preacher Amos Herr, at Mechanics Grove. His ordination took place in October, 1888. He was also assistant pastor at Providence. He died December 31, 1906, at the age of 64 years.

JOHN W. SWARR was ordained as an assistant minister for the same district at Mechanics Grove, September 22, 1903, and served the Church until 1912, when he became the pastor of an independent congregation at the same place, which finally joined with the General Conference Mennonites. They are now a part of that body and worship in a new meetinghouse at that place, called Calvary church.

JOHN B. MYERS was ordained as minister for this district and as assistant for the other congregations February 19, 1907, and is continuing to discharge his privileges as outlined to him twenty-three years ago. His brother, Amos Myers, is a preacher in the Mummasburg congregation in Adams county.

ABRAHAM D. METZLER, a nephew of Bishop Abram Metzler of Blair county, moved from the Hershey district some years ago and was ordained as an assistant minister for the several congregations September 19, 1916, in the New Providence meetinghouse, and continues in the service.

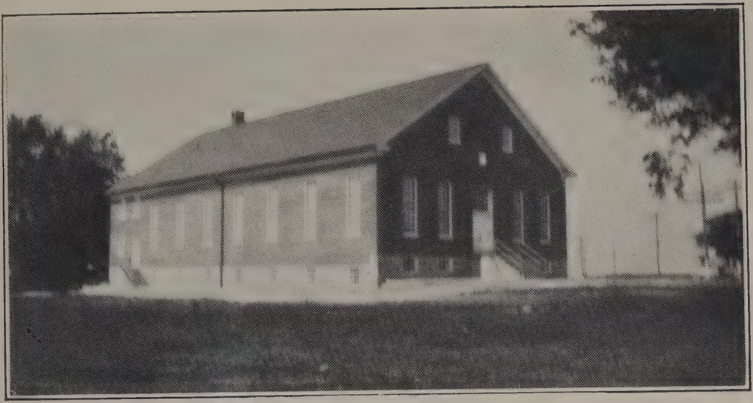
DEACONS

Strasburg, Willow Street, New Providence District

CHRISTIAN HERR was ordained as deacon for the entire district in 1823. He filled his position so acceptably that in 1835 he was elevated to the ministry.

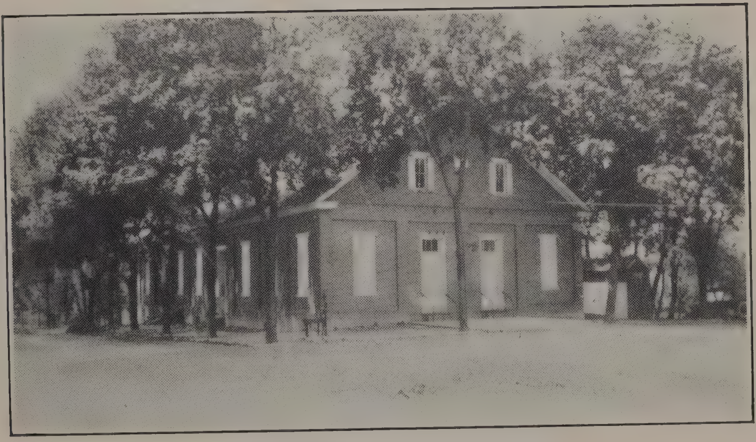
SAMUEL KENDIG was chosen to succeed Christian Herr in his first office in the Church, and served the several congregations until January 9, 1879, when he died.

JACOB DENLINGER was ordained as an assistant to Deacon Kendig, August 9, 1849, especially for the Stras-



STRASBURG MEETINGHOUSE

This building was erected in 1925.



PARADISE MEETINGHOUSE

OLD ROAD MEETINGHOUSE

KINZERS MEETINGHOUSE

burg and Providence congregations, the two brethren filling the places together for a long term of years. He died January 9, 1885, at the age of 73 years. His remains lie with the sainted dead at Strasburg.

John Keener was ordained at Strasburg April 12, 1895. He performed his duties faithfully and is still living. He has the distinction of having long owned and occupied the famous old dwelling in which the Church held its services for sixty-four years. It is still owned by one of his sons and is in good state of preservation.

Jacob T. Harnish was ordained as Keener's assistant at Willow Street, June 1, 1922. The two brethren coöperated very acceptably for seven years, when Deacon Harnish was ordained to the ministry. Since that event Brother Keener again filled the place alone, until

Landis Groff was ordained to succeed Deacon Harnish, on June 5, 1930, in the Strasburg meetinghouse, as deacon to assist Brother Keener.

John J. Andrews, the first deacon at Mechanics Grove, was afterwards transferred to the other congregations of the district. He died in 1886.

Amos B. Miller, deacon at Mechanics Grove, was ordained September 22, 1903, being a participant in an ordination with Preacher Swarr. He died in 1919 at the age of 77 years.

Levi G. Swarr, the present deacon in the lower end of the county, was ordained at Mechanics Grove, August 26, 1919. He lives in the village, and is keeping a record of passing events in the Church. This is a valuable and useful practice and should be practiced by many church officials.

John Herr was ordained deacon at the Mechanics Grove meetinghouse, for the southern end of the New Providence district, on March 12, 1931.

MELLINGERS DISTRICT

MINISTERS

The Mellinger district, of which mention was made on page 42 as being one of the settlements made in 1717, developed into a strong congregation as an outlying district belonging to and being a part of the mother colony of Pequea. Mellingers had for their home ministers Benjamin Landis, son of the first settler of that name, and Jacob Hartman, in 1767 when their first meetinghouse was built of logs. The deacon of the congregation was Tobias Kreider at that time; as these three names appear on the first deed of conveyance to the congregation, when one acre of land was bought from John Witmer and his wife, Frana, on December 13, 1766.

BENJAMIN LANDIS was a colaborer with Bishop Martin Bare for many years. During his ministry the graveyard was started, prior to 1746, and the first known meetinghouse was built. He died in 1781, at the advanced age of 81 years, being the ancestor of many ministers of that name in this flourishing congregation as well as of other congregations in the county.

JACOB HARTMAN, who lived on a farm near Greenland, was ordained as an assistant to Landis about 1760, and served the Church during the trying times of the Revolutionary period as the senior member of the ministerial board. He died March 18, 1796, at the age of 82 years. On his tombstone is the following inscription:

Gewesen ein Mennoniten Prediger

HENRY BUCKWALTER was ordained to succeed Benjamin Landis, as the assistant to Hartman. He died November 14, 1805, at the age of 65 years. His tombstone also gives the information that he was the pastor of this congregation, and conveys the idea that he died suddenly: *Wachet und betet, denn ihr wisset weder Zeit noch Stunde.*

JOHANNES KREIDER was ordained as the successor to Preacher Buckwalter, and served the Church until August 10, 1847, when he died at the age of 63 years.

TOBIAS KREIDER. One month after the death of his father, which caused a vacancy on the bench, Tobias Kreider was ordained to fill the vacant place, September 10, 1847, at Mellingers. He died at the early age of 53 years, in November, 1864, and lies with his ancestors in the beautiful graveyard close to the congregation which they served.

The inscriptions on all of these tombstones give mute information as to their relation to the Church and to one another.

The tombstones of Abraham Landis, who died at the age of 81 years, in 1861, and John Landis, who died about the same time at the age of 77 years, also bear inscriptions marking them as ministers, but they were not ministers in this congregation, being pastors of congregations worshiping in private houses, before the followers of John Herr had erected meetinghouses in this community.

DAVID WITMER was the colaborer of Tobias Kreider, and afterwards the senior member of the ministerial board for Mellingers and Stumptown congregations from 1833 until his death, January 10, 1876, at the age of 75 years. He favored the introducing of the Sunday schools for his people, long before they were finally adopted by the Church. During the summers of 1868 and 1869, by Brother Witmer's encouragement, a small Sunday school was conducted in the old Stumptown meetinghouse by John Buckwalter and John R. Stauffer and their wives, using the German Testaments and the old German Hymn Books for the instruction of the young people in attendance.

JOHN L. LANDIS. On December 27, 1865, John L. Landis, of the fifth generation from the first preacher, Benjamin Landis, and a grandson of "Brick" John Landis, was ordained as preacher and pastor for the two congregations at the age of 33 years. Prior to this time there was no English preaching in the Church in the Conference district except at Willow Street and Strasburg, but Brother Landis soon was invited to preach English funeral and other special services and a gradual turn towards regular English services was inaugurated at Mellingers, which became the prevailing custom of the district long before the death of Brother Landis. This tendency toward English services seemed to bring new life to the religious community.

There being no English preachers in the Church in the entire Conestoga Valley during the earlier period of his ministry, he was often called to that locality for funeral and other special services, occasioning many long drives. His was a life of much usefulness to those outlying districts, where his kindly bearing, his well expressed spiritual sermons, full of pleadings for the simple life and an experimental religion in Jesus Christ, went far towards removing some of the prejudices which had hitherto existed against the English services in some sections, and promoting a better and clearer understanding; but with all these extra labors, he always provided well for the regular home services at Mellingers and Stumptown.

When he was over eighty years old he spent thirty-two weeks in the hospital, having undergone a severe operation. He was completely healed and served his people as usual in the regular services and at funerals with ease and apparent comfort and pleasure in the work of his Lord's vineyard.

He died on a Monday morning, July 20, 1914, seated in his carriage by the side of his wife, while they were waiting for the funeral of Bro. Amos L. Kreider to proceed to the Mellinger cemetery. He was aged 82 years. He had just finished conducting a brief service before leaving the house.

A few days later, the funeral of the aged minister was held at Mellingers, where nearly two thousand people gathered to view his remains, and where three surviving Landises, none of them closely related to another, preached to the sorrowing family and friends. They were his colaborers at the Mellinger-Stumptown churches, Sanford and David Landis, and Bishop Noah L. Landis of Landis Valley.

GEORGE ZEISET, a native of Germany, lived in Lancaster City, and preached in this congregation and in other places. Whether he was a member of this board of ministers I can not determine. He died at the age of 68 years, in 1861, and his tombstone in this graveyard tells us that he was a minister of the Gospel. His descendants are still living in East Earl, and are members of the Church. He also frequently filled the minister's place at Landis Valley meetinghouse.

JACOB MOSEMANN, also an occasional preacher for this congregation during the declining years of his life while he lived in Lancaster, also has the distinction of having been a bishop of the Church. This is recorded on his tombstone in this graveyard. His life's work will appear in the history of Bowmansville.

ADAM RANCK, who had moved from the Strasburg congregation when a young man, living in the Stumptown district, was ordained to the ministry in 1862, at the age of 55 years, and served the Church for twenty years, with David Witmer, John L. Landis, and David Buckwalter. He died in 1882, at the age of 75 years, and rests in the graveyard at Stumptown, the section where the most of his labors were centered.

DAVID BUCKWALTER. After the death of Preacher David Witmer, John L. Landis was the only pastor for the two congregations. He soon asked for an assistant, and on August 8, 1876, David Buckwalter, the oldest member of a class of fourteen, was chosen by lot and ordained in the old meetinghouse. Being a man with ripe experience and well and favorably known among all his people, he at once entered into the work of the Lord with great promise of much use and good, which fully unfolded as he and Brother Landis served as pastors of the several congregations. Especially those older brethren who deplored the passing of the German language were much encouraged by the plain spiritual German sermons of Brother Buckwalter, and he like his colaborer, was often invited far from home to conduct funerals, and other special services. He, however, loved to preach in the German language, and he was regarded by many of his friends as one of the best German pulpit orators in the conference district of his day. During the last twenty years of his ministry he turned to English preaching frequently, and had become well equipped with fitting words and sentences, changing easily from one language to the other.

He died at the age of 85 years March 28, 1906. His remains were also interred at Mellingers.

Sanford B. Landis, son of Jacob B. Landis, and in the sixth generation in the line of descent from Preacher Benjamin Landis, of the same place, was ordained to the ministry, at the age of 28 years, on November 24, 1896. He at once placed his new labors as his first duties and soon spent much time in travel with the two senior ministers in their duties in their district, as well as in their special duties in the neighboring churches. He became well acquainted with the workings of the Church at large under their kindly companionship during their declining years. He had a happy retentive memory with a remarkable ability of quoting Scripture.

While standing with a number of men in a newly erected barn, which he was building for his son, in the afternoon of June 14, 1926, Brother Landis and William Eckman, the contractor, were instantly killed by a bolt of lightning during a severe storm. He had served the Church thirty years as minister, and was frequently engaged to fill the place of an evangelist, being pressed into services of that kind for many weeks at a time in many congregations of this and neighboring counties. Funeral services were held in the large Mellinger meetinghouse, but his remains were laid to rest in the cemetery belonging to Stumptown on Thursday of the same week, where the ministering brethren and his former colaborers preached to nearly three thousand people.

The last sermon delivered by the deceased brother, was at Mellingers the evening before his tragic death, at the age of 58 years.

DAVID L. LANDIS, son of J. Frank Landis, of the seventh generation in the line of descent from the first preacher, Benjamin Landis, was ordained at Mellingers, November 7, 1911, and continues in the service. He resides on, and owns a part of the original Jacob Landis land, lying along the state highway, formerly known as "The Old Road."

ELMER G. MARTIN, descending from the "Weaverland Martins," a resident of Bridgeport, was ordained to the ministry September 8, 1926, to fill the vacancy caused by the sudden death of Sanford B. Landis, as one of the pastors of Mellingers and Stumptown. He is often called upon for special services.

DEACONS

TOBIAS KREIDER, the first to exercise that office as known to us, died in March 1791. His successor and assistant was chosen several years before Deacon Kreider's death.

MARTIN MELLINGER, the second brother known to have served this congregation as deacon, was ordained to the important office which meant much to the Church, about

1790, and was faithful to his duties and privileges, fifty-two years. His first wife was a granddaughter of Bishop Martin Bare, one of the signers of the findings of the memorable conference of 1725, and one of the first ministers at Lampeter, now, "Mellingers."

He and his wife occupied the old Bare homestead which joined the church grounds on the west, during the entire period of their married life, and though they left no children, their memory is perpetuated by the name of their home place of worship which was changed from "Lampeter" to "Mellingers" during their lifetime, no doubt owing to the prominence of his work in the Church, which reached far beyond the confines of his home congregation. His official duties often brought him in close touch with Peter Eby, who was bishop of the district, during the greater part of Deacon Mellinger's active church life. The farms and homes of these two men of great influence on the religious life of the early Church, were about twelve miles apart, both living near that great thoroughfare of Colonial life, the Lancaster and Philadelphia pike. They had what was then considered convenient communication. They were fast friends and traveled many weary miles on horseback together among the churches in their home county, as well as among the scattered churches beyond the Susquehanna, where they labored together in organizing congregations, and ordaining ministers and deacons in coöperation with other church officials of the home conference. In this connection Deacon Mellinger's name is sometimes mistakenly referred to as of the bishops of Lancaster county. Particularly do we find this error in the recital of historical sketches of several churches in other counties, when reference is made to the bishops who came to their assistance many years ago from Lancaster county.

Deacon Mellinger died October 28, 1842, at the age of 79 years and 10 months, and his remains rest in the beautiful cemetery which bears his name. His tomb, with those of his two wives, is well marked, being near the graves of Johannes Kreider and Tobias Kreider, both of whom served on the ministerial board with him, and it is but reasonable to believe that the body of Tobias Kreider, the deacon who preceded him in the holy calling, also rests near by in an unmarked tomb.

MICHAEL BUCKWALTER for many years filled the office of deacon for the two congregations. He died at the age of 67 years, in 1876, and is thought to have succeeded the venerable Deacon Mellinger. He also lived in the Mellinger community.

HENRY D. HELLER was ordained as deacon of the district at Mellingers October 19, 1876, and officiated as Conference Deacon for many years. He was often called to important committee duties over the conference district, and several times acted on matters of church work in other districts, being widely and favorably known in all branches of the Church. He died at Witmer, August 13, 1924, at the age of 77 years. His remains rest with those of his co-laborers and fathers, in the Mellinger cemetery.

AARON L. GROFF, a nephew of the late Preacher Elias Groff, of Strasburg, residing at Bareville, was chosen as the assistant to Deacon Heller, at Mellingers, November 29, 1921, and when the elder brother's health failed he also succeeded him in the official duties to Conference, in which he still continues.

PARADISE—HERSHEY DISTRICT

MINISTERS

JOSEPH HORST was a son of John Horst, who owned a farm containing 450 acres, lying on both sides of Cat Tail Run, in Leacock township, which was divided among his four sons. The family graveyard was started and maintained on the home place which was inherited by his son, Joseph, where he with his ancestors sleep their last long sleep within a beautiful stone wall inclosure near the old homestead.

He was born in 1774, and may have been in the ministry as early as Peter Eby, as tradition tells us that he was a preacher very early in life for the Hershey-Paradise community, long before his home church was built, or that services were held in his home. His wife was a granddaughter of Henry Weber, the first settler of Weaverland. He died at the age of 82 years in 1856.

Samuel Wenger, a near relative of the early Wenger ministers at Groffdale, was ordained for the service of these congregations in 1855, about the time of the last sickness or the death of Preacher Joseph Horst. His services were confined mostly to the congregations of Old Road and Hershey. He died in the seventy-fifth year of his age in 1879.

Jacob Hershey was ordained a minister in this district at Paradise August 8, 1843, four months after the death of Bishop Eby, and served the churches faithfully forty years. He died July 12, 1883, at the age of 80 years, and also rests in the old graveyard. He was the son of the first Deacon John Hershey, and an uncle to Pre. Jacob R. Hershey.

Jacob R. Hershey, a son of Bishop Joseph Hershey, deceased, was ordained and placed on the ministerial board of the district, in 1858, nearly three years after the death of his father. He continued as a minister fifty-two years, conducting all of his services in German. He died at the advanced age of 92 years in 1910.

Nearly all of these church fathers were interred in the old graveyard near Hersheys meetinghouse. This burial plot is now well graded and finely kept in honor of the sainted sleepers.

John K. Ranck was chosen by lot and ordained at the Hershey meetinghouse August 9, 1878. Retiring from his farm labors he and his family lived in the village of Kinzers. He devoted all his time to the Church, serving all the churches in his charge seventeen years. He, with others, made several evangelizing tours of the western states having been appointed for such service by the Lancaster Conference. He died on March 11, 1896, at the age of fifty-five years. He was the first minister of the district to be interred in the new cemetery at Hersheys. The next one of the ministerial board to follow him was Bishop Isaac Eby, fourteen years later.

DAVID M. HOSTETTER, of near Intercourse, was ordained as an assistant in the ministerial labors for the district December 9, 1886. He at once became deeply interested in the work of the Church and of the Sunday schools of the district, centering nearly all of his energies on his home district and laboring incessantly for the cause of Christ in the growing congregation. After an illness of two weeks he died August 25, 1899, at the age of 62 years, after being an ambassador for Christ thirteen years.

His last resting place will be found among his kinsfolk in the beautiful cemetery at Strasburg.

AMOS H. HOOVER, a relative of the New Holland Hoovers, was ordained as a minister at the Hershey church, April 18, 1895. Active in the service of his Master, he retired from his farm, living in the village of Kinzers and devoting all his time to the service of the Church.

JOHN B. SENGER, a grandson of Christian Gehman, one of the pioneer preachers near Adamstown, in Brecknock township, was ordained as a minister of the Hershey-Paradise district, on January 18, 1900. Besides his regular ministerial labors, he has been engaged several months every year in evangelistic appointments. In new places where special and patient teachings and organizing features are required his assistance has often proved very effectual and helpful.

His home is in Kinzers, where he and his sons are operating a large planing mill, which was destroyed by fire on May 30, 1928, but it is again rebuilt and replaced with new machinery. Brother Senger and his wife assisted in the founding of the Mennonite Mission in and around Tampa, Florida, staying there for several months each year since the Mission was started at that place.

JACOB H. MELLINGER, a brother to John H. Mellinger chairman of the Eastern Board of Missions and Charities, was ordained to the ministry at the Hershey meetinghouse, January 3, 1911. Besides his ministerial duties he is assisting in the Weaver bookstore and printing office at Lancaster. Before he was ordained to the ministry he labored several years at the Welsh Mountain Mission, assisting in the organization of that work. He and his wife were the first stewards of the Old People's Home, near Lancaster, when it opened for the accommodation of inmates on April 1, 1905. His home congregation is Paradise.

IRA L. HERSHEY, a grandson of Preacher Jacob R. Hershey, and who had always been a staunch supporter of the work of the Welsh Mountain Mission and all other mission stations which were taken care of by his extensive district, was ordained to the ministry on December 1, 1920. He resides near the White Horse meetinghouse, but his voice is often heard in other congregations of the district.

CHARLES E. HERSHEY, a grandson of Preacher Jacob Hershey, was ordained a minister at the Paradise meetinghouse January 14, 1926.

GEORGE Y. GRAHAM was chosen deacon as an assistant to the other two deacons in the Hershey-Paradise district December 21, 1921. He faithfully filled this place until Dec. 18, 1930, when he was ordained to the ministry at the Paradise meetinghouse.

DEACONS

JOHN HERSHEY, the oldest son of Jacob Hershey, the pioneer of the Hersheys in this district, and the oldest brother of Preacher and Bishop Joseph Hershey, was the first deacon in this local district, acting for all the congregations in the district north of Strasburg and south of the Welsh Mountains. None of the congregations had meetinghouses in the earlier period of his official duties. He died on November 23, 1850, at the age of 78 years.

JOHN HERSHEY, son of the first deacon, was ordained to the place vacated by the death of his father in 1855, and served the churches in the district until March 19, 1869, when he was instantly killed while crossing the railroad, on a private driveway, near Rohrerstown, while returning from the spring conference which was held at the old meetinghouse north of the village.

Deacon Hershey and Preacher Samuel Wenger were riding together towards the Lancaster-Rohrerstown pike when they were struck. Brother Wenger was found uninjured on the cowcatcher of the locomotive when the train stopped. The horse escaped injury, but the carriage was demolished, and Deacon Hershey lost his life.

He was fifty-eight years old. His funeral was largely attended when he was laid to rest with his father in the old graveyard, east of the meetinghouse.

SEM EBY, son of Christian Eby, was born in the Hammer Creek Valley. For a while he was a miller in East Earl township, but later moved to Leacock township, where he was ordained deacon in the Hershey church to fill the place of John Hershey, Jr., in 1869. He died at the age of 73 years in 1881, and was the first deacon to be interred in the new cemetery at the meetinghouse.

JONAS WENGER was chosen deacon on November 9, 1876, the same time that Isaac Eby was chosen minister. The deacon was selected by lot from a separate class. Deacon Wenger, served the Church until 1900, when he died at the age of 71 years.

Isaac E. Hershey, grandson of the first preacher, Jacob Hershey, was ordained to the office of deacon, April, 18, 1895, and is still performing his duties for the congregations over which he has the oversight.

Landis Hershey, in the line of descent from Bishop Peter Eby, was ordained as deacon of the Hershey and other congregations, June 14, 1898. He lives on a part of the original Hershey tract, which has never been out of the family name.

Sem Eby was ordained deacon at the Paradise meetinghouse for the Hershey district on Feb. 12, 1931.

MEETINGHOUSES

Willow Street, or Brick

1719.—Christian Herr, son of Hans Herr, built a two-story stone dwelling which is still standing on the farm of David Huber, and which was used as a place of worship for 130 years.

1849.—The first brick meetinghouse was erected on a part of the original Christian Herr land, near the site of the present house, and the grounds were connected with the graveyard selected by the pioneers of the colony.

1889.—The present house was built on the beautiful elevation from which a large scope of the original settlement can be viewed with one sweep of the eye.

Strasburg

1740.—John Herr built his large dwelling with rooms for divine services as mentioned on page 43.

1804.—The congregation erected a beautiful limestone meetinghouse 40 by 60 feet, on the grounds where their present house is located. This was the largest house of worship of the Mennonite Church in the county for some time.

1877.—The house was enlarged, and again enlarged in 1887, always retaining its fine colonial lines and finish.

1925.—The old house was removed, and a new brick meetinghouse, 57 by 103 feet, with basement and Sunday school rooms, was erected. The cemetery is well cared for, and is in keeping with the surroundings.

The new meetinghouse was opened for public inspection and for public services on December 2, 1925, when Bishops C. M. Brackbill, Abraham L. Martin, and Benjamin Weaver preached the sermons of the day. Addresses were made by Preachers C. M. Brubaker, Frank M. Herr, and by Deacons John Keener and Jacob Harnish in the morning, and by Preachers I. B. Good, John W. Weaver, and John F. Bressler, in the afternoon.

Brother Jacob H. Mellinger acted as moderator, and Brethren Charles Hershey and Paul Burkholder were the choristers for the day.

Lunch was served in the spacious basement, which was greatly appreciated as the day was cold and rainy.

NEW PROVIDENCE

1766.—During this summer a wooden meetinghouse was erected. From *Evans' History,* page 1019, we have this information, in 1883: "More than one hundred years ago the Mennonites built a house of worship in New Providence (then Black Horse). It was a log structure, and served in its early days for both school and church. The old church was replaced by a new brick building 38 by 48 feet, in 1855. Among its early ministers were, Jacob Neff, Christian Shaub, Henry Brenneman, and Christian Herr."

There is a well kept and evenly graded graveyard over one hundred years old connected with this meetinghouse.

MECHANICS GROVE

1882.—During the activities in the lives of Bishop Benjamin Herr, and his brother, Amos Herr, the borders of the Church were extended southward beyond Quarryville and Mechanics Grove, where, during the summer of 1877, Amos Herr began to hold special services in a vacant building in the village. The support given to these meetings encouraged the brotherhood to erect a neat frame meetinghouse 35 by 46 feet, in the fall of 1881, a short distance west of the village of Mechanics Grove, which was opened for services on April 13, 1882, when Bishop Isaac Eby and Preacher Amos Herr preached to a large congregation.

This first house is still in use, being in good repair, with the well kept graveyard adjoining the grounds.

MELLINGERS

1767.—This is the first authentic record of a separate meetinghouse at this place. There are no places pointed out to us where services were held before this time, but tradition has it that a log church and schoolhouse stood on the other side of the road at an earlier date.

1855.—A house of beautiful limestone was built during this year. A part of this building is still standing and occupied by the sexton, with the original date stone thereon.

1884.—A new house of brick 45 by 75 feet, with an audience room, 41 by 60 feet, was built, but was soon found to be too small.

1894.—The house was completely changed, and enlarged, but the congregation increased, and in

1914.—The present spacious meetinghouse, entirely new, 70 by 110 feet, with basement and all modern heating and seating accommodations, was erected, with a seating capacity of over a thousand persons.

It is situated three miles east of Lancaster, on the Lincoln Highway, and is now the largest congregation in the conference district. The cemetery belonging to this congregation is one of the oldest and is full of historic interest. It is possibly the most beautifully situated one in the county.

This last house of worship was opened for services the first time on Tuesday, January 12, 1915, with appropriate services by Bishops Christian M. Brackbill, Abraham B. Herr, Peter R. Nissley, Noah L. Landis, and Preachers Sanford Landis, David L. Landis, preaching from the several texts found in Hebrew 3:1-6; II Chronicles 7:16; and Hebrews 3:4.

Two days after the opening day of this meetinghouse, George W. Hensel, of Quarryville, wrote for the Philadelphia *North American* as follows:

> What the limestone land is to the permanent agricultural prosperity of Lancaster county, the Mennonite element is, and has been for two centuries in and for its citizenship.
>
> When the German ambassador visited here a few years ago and was shown how the original farm and site of the church settled by Hans Herr remained in the family name until this day; how hundreds of direct descendants of those pilgrims of peace were still residents here; while tens of thousands of others had helped to people the great west and south; he remarked that he had not seen anywhere else in America so remarkable an illustration of the steadfastness and tenacity of the Teutonic race.
>
> The Mennonite meetinghouse is never abandoned nor left go to decay in Lancaster county; it is demolished to make room for a larger and better edifice. The religious home of these people is as plain to-day as it was a century and a half ago. Patterns of the oldest Mennonite churches in Lancaster county could easily be mistaken for the original Germantown church of 1770, or for the Birmingham Friends meetinghouse on the field of Brandywine, both of which were scarred by bullets during the Revolutionary War which raged around them.
>
> Side by side of them have lived and flourished their more primitive kinsmen, the peaceful and plainly attired Amish; and in amity and concord they have mingled with the several sects of the Brethren, from whom sprang a recent governor of Pennsylvania.

No schism has ever wrecked nor seriously impaired the Mennonite strength in Lancaster county, the most typical congregation of which is Mellingers, on the Philadelphia and Lancaster turnpike three miles east of the city, which has a membership of 500 and a Sunday school of over 350.

As early as 1767 the members met here in a stone edifice known as "Lampeter Meetinghouse."

In July last the old building, of only thirty years ago, was razed and the foundation laid for a new structure, which was completed in six months. The finished product is a neat building 70 by 110 feet with concrete floor basement and an auditorium with a seating capacity of a thousand people.

The dedication of this beautiful monument was in charge of Bishop Christian M. Brackbill, of Kinzers, last Tuesday, which began early in the forenoon, and was attended by the general public who were invited and made welcome on this as well as on any other occasion.

STUMPTOWN

1846.—The first meetinghouse was built at this place in this year. Stumptown was a branch of the Mellinger congregation, and services were for a long while held in the schoolhouse on the same grounds.

1882.—The first house being small, a new brick house was built during the summer, and on August 10, a harvest meeting and a first service of praise was held in the new house. Brother Risser of Lititz and Amos Shenk of Millersville preached German, and Isaac Eby preached the main sermon in English.

1916.—Last new meetinghouse, with all conveniences, built of bricks, 48 by 80 feet; dedicated Saturday, December 12, with four bishops, C. M. Brackbill, Peter Nissley, Benjamin Weaver, and Abraham Herr, officiating. Text, Ephesians 2:22. Baptismal and communion services were held in the new house on December 19 and 20.

PARADISE

1806.—From *Proceedings of Lancaster County Historical Society*, of November 3, 1916, written by Judge C. I. Landis I have the following:

About 500 feet south of what was Witmer's tavern, on the road running from Strasburg road to the turnpike stands the Paradise Mennonite meetinghouse. It was originally known as David Witmer's church. David Witmer gave the church the land now used by it, and the building was erected thereon in 1806. The early minutes of the church contain the following entries:

I do engage to give land opposite my schoolhouse to the Mennonite Society gratis forever, for the purpose of building on it a house of worship for the said society. As witness my hand and seal the 26th day of September 1806.

Witness present: DAVID WITMER.
David Witmer, Jr.
John Carpenter.

COPY OF THE FIRST SUBSCRIPTION PAPER:

We the subscribers, promise to pay or cause to be paid the money subscribed by us to the trustees, which shall be appointed after four hundred dollars are subscribed;—the trustees shall be appointed by those persons who have subscribed not less than eight dollars. The number of trustees shall consist of five. Then the said trustees shall build the abovementioned house which is supposed to cost eight hundred dollars.

The names of the subscribers who made up the first four hundred dollars are:

David Witmer, Sr., David Witmer, Jr., John Carpenter, Joel Lightner, Samuel Herr, John Kendrick, Abraham Carpenter, John Kenege, Ulrich Kenege, Peter Miller, Jacob Grower, Jacob Weaver, Henry Creiz, Abraham Buckwalter, Peter Andrew, Jacob Eshleman, Jacob Eshleman, Jr., Jacob Shirtz, Henry Brackbill, Jacob Miller.

On October 18, 1806 the above subscribers met and appointed Henry Brackbill, Joel Lightner, Samuel Herr, John Kendrick, and David Witmer, Jr., trustees to build the aforesaid house.

John Carpenter was appointed Secretary, and David Witmer, Jr., Treasurer of the board.

The subscribers to pay the balance of the cost of the house were:

Samuel Lefever, John Waggoner, Rev. Henry Metzler, Benjamin Groff, William Henderson, Jacob Eby, Abraham

Bear, Benjamin Souder, Jacob Souder, Daniel Witmer, Jr., Jacob Musser, Elizabeth Musser, widow, John Bear, Jr., Rev. Peter Eby, John Kenege, Jr., William Espenshade, William Smith, Jacob Denlinger, Jr., Abraham Witmer, Benjamin Witmer, Ben Langenecker, Ben. Brackbill, Jr., Daniel Beshore, Jacob Ehert, Daniel Witmer, Isaac Denlinger, Sr., Joseph Horst, John Wisner, Abraham Kendrick, John Sigrist, Peter Espenshade, Abraham Miller, Peter Forney, Jacob Hershey, Paul Trout, Peter Reidenbough, Christian Shirtz, Rev. Christian Hess, John Hurst, Peter Worst, John Rush, Magdalena Rush, widow, Henry Rush, Frank Buckwalter, John Eshleman, Daniel Kreider, John Ash, Abraham Denlinger, Henry Witmer, Peter Root, miller, John Frantz, Jacob Baker, Isaac Trout, Hugh Wallace, Jacob Wenger, John Black, Jacob Hartman, William Miller.

Entire amount subscribed, $828.00.

On January 16, 1807, the trustees, preachers, elders, and others met, and it was agreed that David Witmer should make and execute a deed to Jacob Eshleman, Sr., for the said house and grounds it stands on, and to his successors, elders of the meeting, and thereupon a deed was thus made and delivered by David Witmer, and Esther, his wife.

The first preaching in the building was on February 8, 1807. Rev. Henry Metzler gave an introductory discourse. The text was read by Jacob Eshleman, from the 19th Chapter of St. Luke. Rev. Peter Eby then delivered a sermon adapted to the word of the text.

1847.—This first meetinghouse was used forty years, when in the summer of 1847, when Christian Herr was bishop of the district, and Joseph and Jacob Hershey were the home ministers, the old house was removed and a substantial brick meetinghouse, 31 by 43 feet, was erected; this stood until the congregation multiplied to make it necessary for a larger house which was built in 1885.

1885.—This house was built of brick, 45 by 65 feet. The following extracts are taken from the *Lancaster New Era,* Sept. 5, 1885, and from *Herald of Truth,* Oct. 15, 1885:

An important event in the Old Mennonite Church took place on Thursday September 3, when their new meetinghouse at Paradise was dedicated. It is divided into three rooms, a large audience room with comfortable seats and pulpit at one end.

The furnishings and building are substantial, but in accordance to their teachings very plain throughout. The building is heated by two large furnaces in the cellar.

On the east front wall is a tablet giving a partial history of the church with the inscription:

Old Mennonite Church, Built 1847, *Rebuilt* 1885

(The date stone of the first building was thoughtlessly lost when the reconstruction took place in 1847.) "On this occasion there were ten ministers present, Benjamin and Amos Herr, Elias Groff, John Landis, David Buckwalter, Abraham Brubaker, Isaac Eby, John Ranck, Jacob Hershey, and John Landis of Petersburg. The sermon was preached from Acts 7:44-50 by Amos Herr, in the English language. There were two hundred and twenty-nine carriages in the large yards around the new house. The crowd was large but orderly."

1909.—This enlarged meetinghouse was soon found to be too small for the growing congregation, and during the spring and summer of 1909 two of the outside walls were replaced and the house was again very much enlarged. The rooms were made in the best proportions for a large auditorium and for the accommodation of the various Sunday school classes and grades.

There was no formal opening service, but the quarterly mission meeting was held as soon as it was completed on Wednesday, October 27, 1909, when the new house was well filled by attentive people from every section of the county. The house is now equipped with modern heating and lighting systems.

HERSHEYS

When the first meetinghouse was erected at Paradise, the brethren in the valley farther up the Pequea were still worshiping in private homes.

In the *Recorder's Office at Lancaster, Book* 8, page 449, it is stated that on October 27, 1814, Christian Hess and Abraham Hershey, as trustees, took title for a small tract of land, in Salisbury township, near the Pequea Creek with the following resolution recorded in the deed of conveyance which explains itself.

> WHEREAS, A number of inhabitants and neighbors, principally of German descent for the promotion of the German language and other laudable purposes have agreed with the said Martin Werntz, for ground, and have erected a house thereon, and are about to finish the same; we have nominated the said Christian Hess, Jr., and Abraham Hershey, trustees, to receive a title for the same for the intents and purposes herein agreed and mentioned, for the sum of 51 Pounds, 3 shillings, 9 pence paid for the said ground, containing 117 Perches of land lying east from a public road leading to Pequea Creek.
>
> TO HAVE AND TO HOLD IN TRUST, for the use and occupancy of a schoolhouse for the instruction of the youth and others that may be sent thereto, in reading, writing, and speaking the German language and such other literary education as a majority of persons subscribing to or having a right to the premises shall from time to time judge expedient, always giving preference to a German teacher when a suitable one can be obtained; AND ALSO for the use of a Mennonist Meetinghouse, for such of the members of that religious society as may choose to attend there for the purpose of divine worship; AND the said lot of land is to be also for the use and occupancy as a graveyard or burying ground of the persons who subscribed towards the purchase of the premises.
>
> The said school or meetinghouse shall be considered free for a funeral or other religious discourses or services to be performed therein; let the deceased person or family, or the person officiating as a minister be of whatsoever religious denomination they may be.

This house was used for school and church purposes for twenty-three years, when the increasing membership required a larger place for their worship. This need, with the agitation caused by the new school laws, worked together for the erection of a new and larger meetinghouse which was accomplished in the summer of 1837.

The additional land for the new building site joined the old school and meetinghouse premises on the east and was bought from Abraham Hershey, the first trustee for the old meeting and schoolhouse grounds. The deed for the graveyard (now known as the old graveyard), was signed the same day as the church grounds were sold, August 19, 1837, in which is the statement: "This tract used as a burying ground for the members of the Mennonist Meetinghouse now building and intended to be erected on a lot of ground situated a short distance west of the herein granted land." (*Recorder's Office, Book L.,* Volume 6, p. 155 &c.)

This second house was good for only twenty-five years, when, during the ministerial period of Jacob Hershey, Jacob R. Hershey, and Samuel Wenger, and while Benjamin Herr was the bishop of the Pequea district, it was removed and a new brick meetinghouse was erected in the summer of 1862, on the same fine location as the present house stands, and the place which was heretofore known as the Hess meetinghouse, gradually changed its name to Hersheys, which is now its fixed name. The first name, no doubt, was attached to the place because one of the first trustees was Christian Hess, whose father, Christian Hess, was the leading minister in this section for many years before the first meeting and schoolhouse was erected. His name is noticed as a liberal contributor towards the erection of the first meetinghouse at Paradise in 1806.

The German schools, annually in session for many years in the old schoolhouse, made it possible for the congregation to hold its own with the prevailing language of the fathers in all the services in the Church; but the younger people, whose education was all English in the public schools, gradually succumbed to other church influences, until during the seventies, English preaching having now become the prevailing language in the Mennonite pulpit at Hersheys, when it became necessary for another enlargement of the house which was done in the summer of 1879, when the present beautiful brick meetinghouse was erected 45 by 65 feet, and a plot of ground was bought for a cemetery to immediately join the church grounds. This was at once laid out into convenient lots which were properly graded, making it more convenient for funeral occasions. A fund for the permanent keeping of this plot of ground was raised, and although the former burying grounds were also evenly graded and well kept, this new location was soon preferred by the members as the last resting place for their dead.

Old Road or White Horse

1841.—Is the year when the first meetinghouse was erected along the Old Road, about a mile east of White Horse, in Salisbury township, when Peter Eby was still bishop of the entire district. There had been services in private dwellings for many years, in scattered homes, from Springville eastward to the Pequea meetinghouse, and this was agreed to be a central point after Hersheys was located. A well kept graveyard at this place also helped in the selection of this place for the site of a church building.

1892.—During the summer of this year, it was decided to enlarge and to improve the house, and after the work was completed, it was opened by a special first service, on September 6, when David Hostetter and Bishop Isaac Eby, of the home district took part in the services, and Bishop Jacob N. Brubacher preached an appropriate sermon on the enlargement and the extension of the Kingdom of God's people on the earth.

Kinzers

1897.—During this year, a new brick meetinghouse was erected in the village of Kinzers, in Salisbury township, and a congregation and Sunday school were at once organized. The Quarterly Sunday School Mission meeting was held here soon after it was completed on January 15, 1898, and was well attended. During the fall of 1896, and during 1897, there seems to have been a great revival for good things, and a general awakening among the young people over the entire Pequea district. Jacob H. Mellinger in the February 1, 1897, *Herald of Truth*, writes:

> The efforts of a number of visiting ministering brethren in our churches during the last year, coupled with the earnest works and prayers of the home ministers, and the Sabbath school, have under God's blessing been the means of bringing many into the way of life. On November 19, thirty-eight were received into the church at Paradise, on the 21st, sixteen at Strasburg, on January 10th, twenty-one were received at the Old Road; a few days later twenty were received by water baptism at Hersheys; and a class of twenty-nine will be received and added to the church at that place in several weeks from now. There are also several classes to be received at Willow Street and New Providence churches. And the good work is still going on. Many of these young converts are enjoying their new surroundings in the religion of Jesus Christ. A number of Bible classes have been organized, and the Sunday schools are being kept open during the winter at Hersheys and at Paradise. This gives no occasion for exaltation, but rather deep joy and gratitude and a feeling of concern for the spiritual welfare of these young converts.

About this time the mission movement gained a foothold among both the older and young people, in this district and community, which resulted in the opening of many new Sunday schools in the county, which nearly all developed into flourishing congregations. Many of the teachers of these new schools came from this district, and will be noticed in several other chapters.

CHAPTER III

LANCASTER DISTRICT

Rohrerstown—Byerland—New Danville—Millersville Masonville—Habeckers—River Corner—Lancaster Mountville—Columbia Congregations

BISHOPS

It is generally accepted that the Mennonites first occupied these colonies on the Lower Conestoga and its branches, west and southwest of Lancaster, about 1717, as mentioned in the previous chapter on pages 41 and 42. (*Rupp,* p. 125; *Eshleman,* p. 201; *Evans,* p. 750; *Taylor Papers,* No. 2433.)

The bishops of this district will be given in one group, as heads of all the congregations; while the ministers and deacons will be divided into several groups, as belonging to the different congregations. Part of this information is taken from an article by Brother Benjamin M. Shenk, in the *Gospel Herald* of March 10, 1910, after he was appointed by the Church as the official historian.

The first bishop in the Brubaker, now Rohrerstown district, in Lancaster county, Pa., was

Bishop Benjamin Hershey, who emigrated with his colony from Switzerland, and settled just west of Lancaster in 1717. He served as bishop in this district as long as his health and strength permitted him to attend to the duties of his office.* His son, who resided with his father on the first homestead, was also a minister, and he,

Benjamin Hershey was ordained to succeed his father as bishop of the Church. He died 1812. At what time these ordinations occurred is not known.

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* See page 120 for additional information.

JACOB BRUBAKER, of Hempfield township, was ordained a minister in 1780, and in 1783 he was ordained as the third bishop of the district. After serving the Church 51 years he died October 17, 1831, and his son,

JOHN BRUBAKER, who was in the ministry during the last years of his father's lifetime, was ordained as the fourth bishop of the district in 1831, after his father's death. He died on April 30, 1842.

HENRY SHENK, of Conestoga township, was ordained to the ministry for the lower district in the early part of 1839. Preaching nearly four years as an assistant, he was ordained as bishop of the entire district June 5, 1843. He performed the duties of his office for the Church over twenty-two years when he died suddenly on Sunday, October 22, 1865, at the age of 71 years, while seated on the minister's bench with others in the New Danville meetinghouse. The end came thus suddenly after he gave his testimony to a sermon delivered by Jacob K. Brubaker, a visiting minister. He closed with the statement that his brethren had taught the Word of God, in the true sense and meaning of the Gospel, and he prayed that the grace and love of God would abide with them as a blessing unto their souls.

His funeral was very largely attended, being conducted by Bishops Joseph Burkholder, his assistant in the district, Benjamin Herr, of Willow Street, and John Brubaker of Mt. Joy, from Heb. 13:7, 8.

JOSEPH BURKHOLDER, of Pequea township, whose ancestry hailed from Lebanon county, was ordained to the ministerial board for the district south of the Conestoga, in 1846, proving his fitness for more extended service he was ordained as bishop of the entire district on January 8, 1864, after Bishop Shenk, had requested an assistant be appointed. Bishop Burkholder died after a brief illness on July 3, 1875, at the age of 72 years, having been in the service of the Church on the ministerial board thirty-nine years. His remains were laid to rest at New Danville, in the presence of many people of all walks of life, where services to his memory were conducted by his surviving colaborers, from Heb. 13:7, 8. 3000 people came in 500 carriages to attend his funeral.

Jacob K. Brubaker, of Manor township, was ordained to the ministry at Millersville in 1859, and after the death of Bishop Burkholder he was elevated to be bishop of the entire district at the same place, on November 25, 1875, filling this important office only a little over three years. He died on March 15, 1879, at the age of 64 years and 6 months, having served the Church on the ministerial board twenty years. His remains rest with his kindred at Millersville where he was interred amid great mourning in the presence of many ministering brethren and admiring friends.

Amos Shenk, a nephew of Bishop Henry Shenk, was ordained as a minister of the congregations of the southern end of the district in 1864, and after the death of Bishop Brubaker, he was chosen as the bishop of the entire district on September 25, 1879, at Millersville. He served the Church faithfully for a while, but during the early nineties, he ceased in the interest of his privileges conferred upon him, and his official connections with the Church were recalled; he afterwards united with the Weaverland Conference. He died October 10, 1909, at the age of 77 years, and his remains repose in the Millersville cemetery.

Abraham B. Herr, of New Danville, was ordained as an assistant minister in all the churches in the district of his home September 2, 1875, and became bishop of the entire district June 8, 1899. His services in every branch of the needs of the Church in the entire conference district and beyond the borders of his home conference, were often requested and he was one of the most widely known bishops in the county at the time of his life. He died April 11, 1925, in the 80th year of his age, being the oldest member of the Lancaster Conference at the time of his death. His funeral was attended by ten of his bishop brethren and by many ministering brethren with a large concourse of people of all walks of life. Bishops Daniel Lehman, C. M. Brackbill and Noah L. Landis, with the home ministers, officiated.

His ministerial life covered a period of fifty years. He was of the seventh generation from the lineage of the first settler, Hans Herr.

DANIEL N. LEHMAN, of Millersville, the first superintendent in several Mennonite Sunday schools in Manor township, was ordained to the ministry by lot on December 20, 1898. He was pressed into the evangelistic field on many occasions and had an extended acquaintance among the churches, being frequently called upon for addresses at special services. He was chosen as an assistant bishop for Abraham B. Herr, on December 22, 1921, as the tenth bishop of the district. He and Bishop Herr performed the duties in the large district very pleasantly together for four years, but failing in health he survived the senior bishop only three months. After twenty-seven years of useful service to the Church he died at his Millersville home July 12, 1925, at the age of 72 years.

His funeral was held at Millersville, where four of his bishop brethren, Benjamin Weaver, C. M. Brackbill, Noah H. Mack, and Noah L. Landis, spoke words of comfort to a large assemblage. He was laid to rest in the beautiful cemetery near the home for the friendless children, who were always near to his soul. His service and devotion in their behalf meant much to the children and to those who were overseers and caretakers of this monument of great kindness erected by the Church.

JOHN H. MOSEMANN, of the Lancaster congregation, was ordained to the ministry at that place, December 11, 1904, and chosen by lot, and ordained at Millersville as the eleventh bishop of the entire district on July 29, 1926. His influence and energies in the recently acquired position are felt and known far beyond the confines of his home district. He was one of the early evangelists in the home field, and has been engaged as such in nearly every congregation in the conference district. He is the author of numerous contributions for the church papers and tracts on various subjects of vital importance. He was appointed secretary of Lancaster Conference in 1930.

MILLERSVILLE-ROHRERSTOWN DISTRICT

MINISTERS

The following are the ministers in this section of the larger district, not included in the list of bishops. Some are taken from *Gospel Herald,* March 10, 1910:

ANDREW KAUFFMAN was ordained to the ministry before 1800. He died May 26, 1845, having lived in Lancaster township.

JOHN SHENK, of Lancaster township, was ordained to the ministry in 1835, and served the Church for twenty years. He died November 2, 1855.

CHRISTIAN S. HERR, of Lancaster township, the oldest son of Deacon David Herr, who was reared on the extensive farms originally belonging to the "Herr Ice Plant" in Lancaster township, was ordained to the ministry September 4, 1842, and died at the age of 68 years, August 26, 1880, after preaching the Gospel for over thirty-seven years. The *Lancaster New Era* of that date says:

> It is estimated that 1500 people attended the funeral of Rev. Christian Herr, at Millersville, where Bishop Benjamin Herr, Amos Herr, and Abraham Witmer preached the sermons. Eight of his spiritual colaborers bore him to the cemetery, and twenty ministers with other mourners followed the remains.

JOHN K. BRUBAKER, a veterinary surgeon, and a descendant of the former bishops, was ordained as a minister at Rohrerstown, November 8, 1879. He died August 22, 1898, at the age of 54 years, and was laid to rest in the place of his greatest usefulness, at Rohrerstown. He traveled very extensively over his home field, and over the county by horse and carriage, and to the western states, wherever there were small Mennonite settlements, and made one evangelizing trip to Alaska. His manner of teaching and preaching was in advance of the times, but was one of the means to open the way for more intensive personal work through the Sunday schools and through the means of missions, which were established fifteen years after his death.

BENJAMIN HERTZLER, of Lancaster township, was ordained as minister at Millersville, May 12, 1881, being a colaborer with John K. Brubaker many years. After serving the home district and the neighboring communities for over twenty-five years he died October 28, 1906, at the age of 77 years. His funeral was held at Millersville on a rainy day, yet a large number of his friends and colaborers made this last visit with him to the place of his earthly joyous meetings.

AMOS D. WENGER, born in Virginia, was ordained to the ministry by Bishop Daniel Kauffman, near Garden City, Missouri, November 11, 1894. He moved to Millersville in 1902 and in 1903, on October 25, votes were taken over the entire district and he was welcomed to the ministerial board of the Rohrerstown-Millersville congregations. In the fall of 1908, he and his family moved back to Virginia. He is now at the head of the Eastern Mennonite School at Harrisonburg, Virginia. He is an author of considerable note, his principal work being, *Six Months in Bible Lands.* As an evangelist, Brother Wenger was used very extensively in nearly every community of Mennonites in the states and in Canada before he became interested in school work. When he visits Lancaster county, he is always regarded by the older members of the Church as one of their home brethren. His wife is the daughter of the late Bishop Daniel N. Lehman.

DANIEL N. GISH was ordained to succeed the venerable Preacher Hertzler, on July 25, 1907. He lives in Millersville, and had his early ministerial experiences in companionship with Daniel N. Lehman and other older servants in God's house. He is now the senior member of the local ministerial organization.

JACOB G. HESS was ordained to the ministry at Millersville, March 2, 1922, soon after Daniel N. Lehman was elevated to the office of bishop of the district.

LANDIS SHERTZER was ordained as minister of the Millersville-Rohrerstown district, February 15, 1928, at Millersville. His boyhood home was in the vicinity of Millersville, where he now resides, conveniently connected by good roads to all of his places of service.

DEACONS

The deacons ordained for the same section of the district since the organization of the first congregation, are:

BENJAMIN HERSHEY, grandson of the first bishop, was the first deacon of whom there is any record. He moved to Ohio in 1823, and

DAVID HERR, of Lancaster township, father of Preacher Christian Herr, was ordained in that year. He died January 6, 1873.

DAVID HERR (fuller), also of Lancaster township, was ordained as an assistant to the first David Herr. He died July 28, 1850.

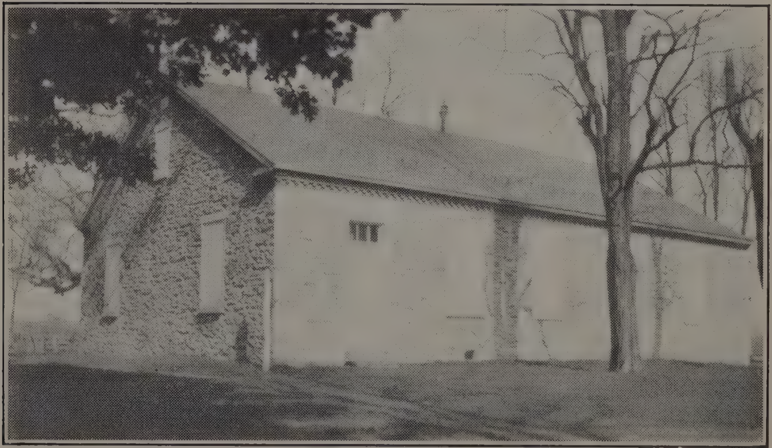
JOHN K. BRUBAKER, of East Hempfield, a son of Bishop John Brubaker, was ordained as assistant to Deacon David Herr, and remained in that office until his death,

LANCASTER MEETINGHOUSE

ROHRERSTOWN MEETINGHOUSE

The place where the spring conferences are held.

NEW DANVILLE MEETINGHOUSE



RIVER CORNER MEETINGHOUSE

in 1885, at the age of 63 years, having served the Church over thirty years.

Abraham B. Eshleman, of Millersville, was ordained soon after the death of his predecessor, as deacon at Millersville, October 22, 1885. He died at Lancaster, August 9, 1918; aged 79 years. He was one of the first directors of the Old People's Home near Lancaster when it was organized in 1903, and also one of the charter members of the Mennonite Children's Home at Millersville, Pennsylvania. He donated a part of the original grounds for its location, when it was started in 1910.

Abraham K. Brenner, of Manor township, was ordained as deacon of the Millersville congregation, November 26, 1912. He is still active in his appointed field of labor.

HABECKERS—MASONVILLE—MOUNTVILLE DISTRICT

Preacher J. C. Habecker and John F. Charles gave valuable assistance and important historical data of the Habecker, Masonville, and Mountville churches.

MINISTERS

Christian Hershey was the first minister of the Church known to have located here. He was a brother of Bishop Benjamin Hershey, mentioned in the beginning of this chapter, but Christian Hershi, also a minister, arrived at the port of Philadelphia September 3, 1739 (Rupp's Names), and it is likely that his brothers who were already well established in the new world, found this fertile section near their own homes for him. His remains repose in the cemetery belonging to Masonville meetinghouse. His grave is marked, but has no inscription to indicate the time of his death or his age. His wife was Barbara Hostetter, a daughter of Bishop Jacob Hostetter, who lived in Lancaster township, south of the present site of Lancaster, from 1712 to the time of his death in 1761. (*B. Annals*, p. 757).

CHRISTIAN KAUFFMAN, born in 1765, was ordained to the ministry about 1799 and served the Church fifty years. He died February 11, 1849, aged 87 years. He lived on the old Kauffman homestead, in Manor township.

JOHN SEITZ was ordained to the ministry about the same time as Kauffman. He was an honored member of the Church, but by the consent of his colaborer and the members of the congregation, he was relieved of his ministerial duties.

CHRISTIAN KAUFFMAN, a nephew of the first Christian Kauffman, was ordained as an assistant to his uncle for the two congregations in which they labored together until his uncle died in 1849, when he was the senior member of the "bench" until his death in 1862.

JOHN KENDIG, of Manor township, was ordained several years before the death of the elder Kauffman, but died in the prime of life, only several months after the death of his predecessor, at the age of 53 years.

ABRAHAM K. WITMER, of Manor township, residing near Masonville, was ordained to fill the double vacancy on the ministerial bench in the spring of 1849, as an assistant to the younger Kauffman. He labored in the interest of the Lord's vineyard for thirty-two years, when his health failed. He died on October 15, 1882, having been in the service of his Master thirty-three years.

BENJAMIN LEHMAN. After the death of the second Christian Kauffman, Benjamin Lehman, father of Daniel N. Lehman, the tenth bishop of the district, was ordained preacher for the Habecker-Masonville congregations on August 12, 1862. He served the people of his district, first for twenty years as an humble assistant to ABRAHAM K. WITMER, and after Witmer's death, twenty-two years as the senior member of the ministerial board. He died September 17, 1904, nearly 87 years old, having served the

Church forty-two years, six years of which were spent as colaborer in the same bishop district with his son, Daniel N. Lehman.

Ephraim Rohrer, a deacon at Habeckers many years, was ordained as a minister of the district August 11, 1881, when he was nearly seventy years old, but he served his people faithfully for ten years, when on Sunday morning, June 14, 1891, he died suddenly as he was sitting with his fellow ministers in the Habecker meetinghouse. His death occurred at the close of the service, after he had given his testimony and approval of a sermon preached by one of his colaborers. He was within several days of his eightieth birthday.

Jacob K. Newcomer was ordained minister October 18, 1883, and with Rohrer, Lehman, and Witmer, had the spiritual oversight of the several congregations for many years. He died at the age of 87 years, September 29, 1919, having preached the Gospel of peace thirty-six years.

Abraham M. Witmer, son of the former Preacher Abraham K. Witmer who died in 1882, was ordained minister September 8, 1892, and devoted all his time to the duties of his office. He was called for funeral and other special services far beyond the limits of his charge, being well known over the entire conference district. He was in active service for fourteen years. He died at his home near Masonville, December 11, 1906, at the age of 64 years, and sleeps under the shadow of the church at Masonville, the center of his labors of love.

Peter L. Ebersole, of Mountville, was ordained to the ministry December 31, 1903. He was assistant pastor of the several congregations for nearly five years, when he was relieved of his charge.

Harry H. Haverstick was ordained as one of the ministers of the several congregations, January 23, 1907.

He was active in the service for a short time, but his health failed, causing him to spend a long time in various health resorts and sanitariums. He died February 25, 1916, at the early age of 59 years.

JACOB C. HABECKER was chosen by lot from a class of three brethren at Habeckers, July 23, 1908, and is now (1931) the senior member on the bench. He was one of the visiting committee appointed by the Lancaster Conference during the late war to inquire into the needs and comforts of young brethren in the detention camps in the eastern part of the country.

JOHN K. CHARLES. With the work of the Church extending and more services being required, John K. Charles was ordained at Habeckers from a class of two (his father, John F. Charles, and himself) on July 24, 1913. He continues in the service, and having been young when he was ordained, he will likely live a long life of usefulness to the Church and to the community. On June 13, 1918, he was ordained as assistant bishop at Millersville, filling that office very acceptably a little over two years.

CHRISTIAN K. LEHMAN, a son of the late Bishop Daniel N. Lehman, was ordained to the ministry in this district, May 15, 1917, thus being an assistant in the work of the Church in the same district in which his father and grandfather preached in a combined service of nearly seventy years. He is at present the youngest member of the ministerial board in a large growing district, consisting of five congregations instead of two, when his grandfather began his ministerial labors in 1862.

CHRISTIAN Z. MARTIN was ordained to the ministry at the Columbia Mission, June 10, 1923, by Bishops Daniel N. Lehman and C. M. Brackbill. He now resides at Mountville and preaches at the several places, including Columbia. He also responds to an occasional evangelistic call.

DEACONS

The following are the deacons ordained and serving in this district since the Habecker and Masonville congregations were organized.

ANDREW KAUFFMAN, brother to Preacher Christian Kauffman the second, was the first deacon at Masonville.

CHRISTIAN MARTIN was the second deacon at that place. He died in the beginning of February, 1851.

JACOB NEWCOMER was the first deacon now remembered in the Habecker congregation. He was born about 1800 and lived in Manor township, two miles south of Mountville. He was the father of Preacher Jacob K. Newcomer. He died at the age of 60 years, in 1861, twenty-two years before his son was elevated to the sacred office.

ISAAC KAUFFMAN, son of the first Preacher Christian Kauffman, was the next deacon serving the Masonville congregation from 1860 to the time when he was disabled by a fall, when he moved to East Petersburg.

EPHRAIM ROHRER was ordained as the successor to Deacon Jacob Newcomer, at Habeckers in 1861. He was elevated to the ministry in 1881.

ABRAHAM SHELLENBERGER was ordained deacon at Habeckers, as the successor to Ephraim Rohrer, August 24, 1882, and filled the office until January 10, 1899, when he died at the age of 60 years.

DANIEL S. WITMER was ordained deacon for the Masonville congregation, February 3, 1898. He served until December 27, 1922, when he died at the age of 81 years.

ABRAHAM K. NEWCOMER, a brother to Preacher Jacob K. Newcomer, was ordained to the office of deacon at Habeckers, the successor to Deacon Shellenberger. The date of his ordination is not known. He died faithful to his trust, September 5, 1923, at the age of 81 years.

BENJAMIN H. KREIDER was chosen as the first deacon for the newly organized congregation at Mountville August 16, 1906, and died at the age of 50 years, February 8, 1918.

J. CLAYTON CHARLES was ordained deacon for the Habecker congregation March 7, 1916, being assistant to Deacon Newcomer for seven years, and senior deacon for five years. He died December 15, 1927.

JACOB N. STAUFFER was ordained deacon of the Masonville congregation, June 3, 1920. He is filling the place faithfully, first as assistant to the aged deacon, Daniel S. Witmer.

Two ordinations for deacons in the several districts were appointed to take place on February 22, 1928.

CHRISTIAN B. CHARLES was ordained for that office in the forenoon in the Habecker meetinghouse.

CHRISTIAN M. GARBER was ordained for the same office in the Mountville meetinghouse in the afternoon of the same day, by the same presiding bishops of the conference district.

NEW DANVILLE—BYERLAND—RIVER CORNER DISTRICT

MINISTERS

The ministers, whose names and places could be gathered in this section, are the following, leaving several vacant periods which I was unable to fill.

The first men to preach the everlasting Gospel of peace in these communities to the scattered inhabitants, as already named on pages 40 and 41, were Bishop Hans Burkholder, who preached in private homes in these valleys for twenty-seven years (he died about the year 1745); Melchior Brenneman, who early moved to Conoy township, where we will find his record in a later chapter; and Bishop Jacob Hostetter, who lived among his people until 1761; having the privilege to preach regularly for six years in both the New Danville and Byerland meetinghouses. His will, written in German and recorded in *Will Book X*-2-283, reveals his sterling character, his prosperous life, and his identity.

MARTIN BOEHM, who lived near what is now Baumgardner's Station, was ordained to the ministry in 1758, when he was 33 years old, as an assistant to Bishop Hostetter, and three years later, 1761, upon the death of the venerable bishop, he was elevated to that position, but believing that the Church was not aggressive enough in battling sin and the evils of the world, and that the discipline and restrictions were too formal and exacting, he soon began to associate with men of other creeds and denominations, which did not practice the nonresistant doctrine and the other ordinances of the Church, of which he was one of the pastors and bishops. In 1766 he preached the memorable sermon, which is often mentioned in church history, in Isaac Long's barn near Lititz, after which it is said, pastor Otterbein, of the Reformed Church, embraced him and said "We are brethren." From that incident, which led to the uniting of these leaders of influence, the United Brethren Church originated and developed into one of the strongest and most influential Christian denominations in the state, but the principles of nonresistance, plainness of attire, and the washing of the saints' feet, which Bishop Boehm tried to carry with him into the new organization, were losing ground already in his lifetime, and have now disappeared from the ordinances and regulations of the Church, which he believed could be kept free from the worldly habits and practices without the discipline practiced and adhered to by his fathers.

In 1791 Martin Boehm built a chapel, which still bears his name, on an elevated spot on his farm about a mile south of Willow Street. It is still in a good state of preservation. Here he with his new associates preached many sermons, and his remains repose under the shadow of the little church. An imposing monument was erected by his admirers several years ago, with the following inscription, which was also on the original marker:

Here lie the remains of

REV. MARTIN BOEHM

Who Departed This Life March 23, 1812. In The
87th Year Of His Age.

Fifty-four years he freely preached the Gospel to thousands and labored in the vineyard of the Lord Jesus in Pennsylvania, Maryland, and Virginia, among many denominations but particularly the Mennonites, United Brethren, and Methodists, with the last of whom he lived and died in fellowship. He not only gave himself and his services to the Church but also fed the Lord's prophets and people by multitudes. He was an Israelite in whom was no guile. His end was peace.

He was one of the first bishops of the United Brethren Church. But his epitaph and his history inform us that his last efforts were centered in the interests of the Methodist Church, and his beloved chapel and a larger church building on the same grounds are now the home of a flourishing congregation of that church, which was founded here by the aged bishop's son, Henry Boehm, by gathering the scattering members of his father's flock in the vicinity of his old home.

The Mennonite Church in the vicinity of Boehm's home was for a short time retarded in its growth after his controversy with his coworkers in the Lancaster Conference, and his refusal to accept their terms of reconciliation in 1775, but with his place vacant and finally filled by the Ebys, Brubakers, Herrs, and other men of staunch qualities and qualifications the borders of the dear old church were broadened and extended from Willow Street, New Danville, and Byerland.

While the church of this same district was recovering from the attacks of Bishop Boehm, because he said their discipline was too strict, another branch of restless members arose in the more eastern section of the district, who were headed by those who said and claimed the old church was decaying because of its laxness in discipline, and because its ranks were walking too close to the borders of the world and its corruptions. This movement resulted in the formation of a new organization known as the NEW MENNONITE CHURCH, or REFORMED MENNONITE CHURCH, which will be discussed in another chapter.

On page 742 of *Evans' History* is the statement that some of the early ministers in the Mennonite Church in this district were Daniel Sterenam, Samuel Myers, and John Huber, but no further information could be gathered as to the time or extent of their services.

HENRY SHENK, JOSEPH BURKHOLDER, and ABRAHAM B. HERR were all resident ministers in this district many years at different times before they were elevated to the office of bishop.

MARTIN MILLER, a man of more than ordinary educational attainments, of Martic township, was ordained to the ministry for the New Danville-Byerland-River Corner district in October, 1858. At once his services were greatly appreciated, as he applied himself with great earnestness to the interests of the Church and was much concerned in the salvation of the lost. He died June 11, 1880, at the age of 82 years, having preached the Gospel twenty-two years.

His funeral was held at the Byerland meetinghouse, and his remains were buried in the cemetery belonging to that congregation.

JOHN B. HARNISH was called to the ministry as an assistant of Preacher Miller, at Byerland, December 28, 1865, and for forty-four years his voice was heard for the cause of Christ in this district. In the length of his ministry he exceeded all of his brethren living at that time. He died May 22, 1909.

Jacob Thomas was ordained to the ministry for the lower end of the district, September 7, 1898, having then been living near the River Corner congregation. He now resides in the village of New Danville, but serves in his duties and privileges the same as he did when he was first appointed.

Aaron B. Harnish, of Baumgardner's Station, was ordained to the ministry of the three churches September 8, 1904, which trust he with his brethren is faithfully filling; he is a nephew of the late lamented John B. Harnish, and his wife is a granddaughter of the late lamented preacher of the district, Martin Miller.

Maris Hess, the youngest member of the ministerial board of this local district, was ordained as pastor of the several flocks at New Danville, January 11, 1923. He is the younger member of the ministers of that section now.

DEACONS

Deacons of the New Danville-River Corner district, as they could be placed, are:

Charles Christopher, Jacob Beam, and John Hare (or Herr) are all mentioned in the first deeds for church property as elders in the society of the Mennonites, in 1755, and were likely the earliest deacons for this community.

Charles Christopher, in his last will and testament made in 1762, gave 20 Pounds to "Jacob Beam, and John Hare, as elders and to their successors as elders, of our meeting, in trust for the use of the poor members." This will was probated in 1767 and the two elders accepted the trust.

Jacob Beam, brother of Martin Beam (Boehm), the celebrated preacher of his day was ordained deacon at Byerland. He died in 1781.

David Hess, who was long a deacon of the several congregations, died Feb. 3, 1896, but the time of his ordination is not known.

Samuel H. Shenk was ordained as deacon at Byerland, November 23, 1882. He died April 16, 1904. In the class for the ordination of deacon on November 23, 1882, was Brother Michael Harnish, who met his death by a falling tree the following day. *Herald of Truth,* January 1, 1883.

Jacob M. Charles was ordained deacon of Byerland and the district on the same day as Aaron B. Harnish was chosen minister at the same place, September 8, 1904.

Harry L. Herr was ordained deacon of the New Danville district in March, 1906, and is the present official at that place. He has long been the secretary of the Eastern Mennonite Board of Missions and Charities.

LANCASTER DISTRICT

MINISTERS

The first Mennonite minister living in Lancaster was George Zeiset, who died in 1861, at the age of 68 years. His remains rest in the Mellinger graveyard where he was a member of the ministerial board. He preached frequently at Mellingers and at Landis Valley.

The second minister of the church to have his home in the city was Bishop Jacob Mosemann, grandfather of the present Bishop Mosemann, and his brother preacher, David H. Mosemann. In 1873, after he retired from his regular ministerial duties at Bowmansville, he came to Lancaster to live with his sons and daughter. He occasionally filled the pulpits at Millersville and at Mellingers as long as his health permitted him to do so. He died July 13, 1876, at the age of 81 years, having retired from the activities of his duties as bishop and minister for three years. His remains rest in the Mellinger graveyard. A more extended biography appears in the Weaverland chapter.

JOHN H. MOSEMANN, the first resident minister for the congregation in Lancaster, which numbered about three hundred members, was ordained Sunday, December 11, 1904. He is the grandson of Bishop Jacob Mosemann, of whom mention is made in several other places in this work. He is still the senior member of the Lancaster ministerial board and the bishop of the entire district.

DAVID H. MOSEMANN, a brother of Bishop Mosemann, was ordained as an assistant to the first chosen minister on June 30, 1907. He resides near Mountville, on the Lincoln Highway. Besides shepherding the two congregations in the city, he allows himself to be used extensively over the entire district and county in mission work and in other extra services.

JACOB E. BRUBAKER, a grandson of the late lamented Bishop Jacob N. Brubacher, was ordained to the ministry for the two congregations in the city of Lancaster as an assistant to the two Mosemann brothers, on March 31, 1918.

DEACONS

ALDUS BRACKBILL was the first chosen deacon in this district. An account of his activities will be found in another chapter.

EZRA W. WEAVER was chosen as the second deacon of the city congregation on June 30, 1907. This was a double ordination, occurring on the same day that Brother David H. Mosemann was chosen minister. Brother Weaver is still active in the work of the church for which he was ordained.

David W. Weaver was ordained as an assistant to Ezra Weaver, as deacon, on August 16, 1908, after Brother Brackbill moved away, and at a time when the second congregation showed a growing attendance and an increasing membership. These brethren are all residing in the city and are so situated with reference to their work that they can attend to their duties at any time.

MEETINGHOUSES

Rohrerstown

The first recorded deed for a separate "acre" of land, for the erection of any Mennonite house of worship in this district is found in *Deed Book A.,* page 196, in the *Recorder's Office at Lancaster.* This record shows that on August 31, 1750, Christian Stoneman sold one acre of land, near the Little Conestoga in Hempfield township, with the meetinghouse already erected thereon and to provide a burial place for their dead, to John Jacob Brubaker and Ulrich Roadt, elders and trustees for the Society of Mennonists, being a part of the 1050 acres patented to Hans Brubaker and Bishop Benjamin Hershey, as found in *Patent Book A.,* Volume 5, page 271.

This first house was used until the summer of 1791, when the center of the congregation having moved and expanded westward, it was taken down, rebuilt, in enlarged form, on the road north of Rohrerstown, where the old graveyard is still finely kept and where many of the church fathers repose. The following deed of conveyance, recorded in the *Recorder's Office at Lancaster in Deed Book P. P.*, page 16, dated March 7, 1792, for one acre of ground, in Hempfield township, together with a meetinghouse or place of worship, thereon erected, was sold by Peter Brubaker, Christian Brubaker, Abraham Brubaker, and Mary, his wife, to Benjamin Hershey, Tobias Miller, and Jacob Brubaker, all of Hempfield township, in trust for the use of the Religious Society, called Mennonists, in said township.

B. M. Shenk, in March 10, 1910, *Gospel Herald,* gives the following facts:

> In this second house the congregation worshiped for sixty-three years, when in 1854, the old house was torn down and a new one erected on the same grounds. In this house the annual spring conference was held as it was in the old house of worship, erected in this place.

The spring session of the Lancaster Conference is always held at Rohrerstown on Friday before Good Friday. Dinner and horse feed were always furnished by the congregation to those attending these meetings. The practice of furnishing dinner is still kept up although there are no horses to feed.

In 1879, a plot of ground was bought from Christian Habecker, and added to the burying ground, and a well regulated cemetery was laid out, and the congregation which was formerly known as "Brubakers congregation," was now named Rohrerstown.

This last house at the cemetery, north of Rohrerstown, was used forty-one years, when it was too small to accommodate the growing membership, and it was decided to move the church home to the village, which resulted in the erection of a plain brick meetinghouse 50 by 75 feet in the summer of 1895, on South Main street, in the village of Rohrerstown, with basement for heating apparatus, lunch, and cloak room. This house is still in use by the flourishing congregation, and a new cemetery has also been laid out adjoining the house of worship.

MILLERSVILLE

The first meetinghouse at Millersville was built of logs, in 1757, and also a schoolhouse near to it at the same time. This log house was used ninety-four years, when it was replaced by a neat brick meetinghouse, 35 by 69 feet (*Evans' History,* page 338).

During the summer of 1897, a new meetinghouse, 56 by 84 feet, was erected on the same grounds. The cemetery was also enlarged. The first service was held in the new house, January 14, 1898, when about one thousand people crowded the rooms. The services, held in the morning and evening, were conducted by Pre. John K. Brubaker, Bishops Jacob N. Brubacher and Isaac Eby, of the county, and by Pre. Abram Metzler, of Blair county. (*Herald of Truth,* Feb. 1, 1898).

This place is often the scene of large gatherings at funerals, and here are held the annual meetings of the Children's Home Association. During the summer of 1927 the house was greatly enlarged and made to accommodate many more people. The congregations at Rohrerstown and Millersville are the expanded outgrowth of the small congregation in the first log meetinghouse two miles west of the center of Lancaster, built in 1730.

HABECKERS

The first meetinghouse was built here before 1761, as in that year a deed for one acre of land with a log meetinghouse thereon erected, was transferred and conveyed to Henry Nave, for the use of the "Anabaptists."

This meetinghouse was used until 1820, when a new brick house was built. The ground for the graveyard was bought from John N. Lehman, in 1881, and is well kept.

In 1898, the third meetinghouse was built of bricks 50 by 75 feet, with basement and improved heating system. It was opened for public worship November 8, 1898, when the oldest minister in the district, Benjamin Lehman, made the opening remarks, followed by Bishop Jacob N. Brubacher of Mt. Joy, and Theodore Forrey, of York Co., who preached from II Chron. 29:10-18. The afternoon and evening meetings were conducted by Brethren Benjamin Hertzler and Abram Witmer of the home district and John M. Lefever of Landis Valley.

Masonville

The plot of ground for the first meetinghouse and burial ground at this place was donated by Michael Baughman, and was long known as Bachmans meetinghouse. The first house of worship was built about 1760. In 1892, the trustees bought an additional piece of land, and in 1893 a brick meetinghouse was erected on the new land acquired, 45 by 65 feet with basement, the cemetery was enlarged and finely graded, and the name was changed to Masonville. Michael Baughman and his wife are buried in the cemetery at Landisville.

Mountville

During the same summer as Habeckers was rebuilt, kind friends of the Mennonite Church donated land to the church at that place, and a new congregation was organized with members of the church living in and near the borough. A neat brick meetinghouse, 50 by 75 feet, with basement and modern heating, was erected in 1898.

This house was opened with appropriate services on Sunday, August 7, 1898. The congregation and Sunday school are growing and this meetinghouse has proved to be a great convenience to the many members of the Church in the vicinity.

Columbia

The Columbia Mission was started in an old building on South Fourth street, in 1907, by Charles Byer, who since 1918, has been stationed at Knoxville, Tenn., and Tampa, Florida. The old quarters, having been outgrown, in 1922 a comfortable brick mission and church building was erected on a plot of ground near the old site. The mission church has been organized as a congregation.

The building, 50 by 60 feet, with living rooms for the superintendent and an audience room seating 500 people, was dedicated with appropriate services, December 10, 1922.

The congregation is gradually growing, and the Sunday school has an enrollment of over 300. C. Z. Martin is the home pastor. During the year 1928, a new station was opened at Marietta under the supervision of the workers at Columbia. The Mission Board has purchased a church building for services at Marietta.

NEW DANVILLE

On July 1, 1755, Stephen Brenneman, son of the first Preacher Melchior Brenneman, and wife, and John Burkholder, son of the first Bishop Hans Burkholder, all of Conestoga township, sold one acre of land, together with the meetinghouse thereon erected, and the graveyard belonging thereto, to John Hare, Charles Christopher, and Jacob Beam, each of them elders and trustees of the Mennonists or Baptist congregation, in Conestoga township; all of which is fully recorded in *Deed Book D.,* page 276, which, with the recital therein contained, proves it to have been the first setting apart of the church land at New Danville.

In the east gable end there are two marble slabs, which contain valuable historical information.

On the larger slab, is the beautiful quotation in German from Isaiah 2:3:

COME YE, AND LET US GO UP TO THE MOUNTAIN OF THE LORD, TO THE HOUSE OF THE GOD OF JACOB; AND HE WILL TEACH US HIS WAYS, AND WE WILL WALK IN HIS PATHS.

Built in 1755. Remodeled in 1855. Rebuilt in 1878.
Rebuilt in 1907.

The second and third house was built of stone, hence the name often used "Stone House." The last house is a beautiful, well-proportioned brick meetinghouse, erected on a fine elevation with a finely kept cemetery adjoining the grounds. It is in good repair and promises to stand many years to serve the prosperous congregation.

BYERLAND

On December 10, 1755, Samuel Byers, and Mary, his wife, sold one acre of land to Charles Christopher, and Jacob Beam, two of the elders of the Mennonist or Baptist congregation.

The record in *Deed Book D.*, page 408, clearly shows it to be what is now known as Byerland meetinghouse; and in *Deed Book R.*, Volume 3, page 549, is a statement or reservation in a deed made and given by Samuel Boyer and Mary, his wife, on Aug. 10, 1769, when they sold their farm in which they reserved one acre of land, which it is stated "was already sold to the Mennonists for a house of public worship, and for a burial ground."

But it seems when this first house of worship did not accommodate the worshipers, after being in constant use for ninety-three years, this plot of ground was sold back to the original farm, on July 24, 1848, by the elders Jacob Brenneman and Henry Curley, which required a special act of The Assembly of Pennsylvania, and the said elders bought a tract of land for a meetinghouse and graveyard on the opposite side of the public road, being on higher and better ground, from John Huber, who served the Church as deacon for many years. On this newly acquired ground a new meetinghouse of stone was erected, which stood the wear and sheltered the worshipers for thirty-one years. In 1879 when at least four other new meetinghouses were built in the county, these brethren also rebuilt their house, 42 by 60 feet, of bricks, with modern heating appliances. This house is beautifully situated near the Pequea Creek. All the above transactions are fully recorded in *Deed Book A.*, Volume 9, on page 41, and by the well placed date stones in the walls of the house.

From the *Lancaster New Era,* of October 30, 1879, the following extract from a long article on the dedication of the new meetinghouse is taken:

The new Mennonite meetinghouse at Byerland, dedicated on Tuesday, October 28, was crowded to its utmost capacity. The services were opened by a German sermon by Christian Herr, of Millersville, on the subject, "What Constitutes the Church?" followed by the reading of Acts 7:47-50 by Bishop Amos Shenk of Millersville, when Amos Herr, of West Lampeter township, delivered an eloquent and practical sermon which was considered one of the ablest sermons ever preached by that well known minister.

Short addresses were delivered in German by Amos Shenk of Millersville, John Harnish, of Pequea, Martin Miller, of Martic, and an English address by Abraham B. Herr, of New Danville, who also made the closing dedicatory prayer.

The correspondent was told that the fine building was paid by the immediate congregations belonging to the district, and that no outside assistance was asked or solicited.

The large congregation sang together, "What a Friend We Have in Jesus!" as a closing hymn.

RIVER CORNER

This congregation was known as "Millers" until about the year 1900 when the name which clung to the early settlement, as being that section near the river, was adopted.

The first authentic record we have of this house of worship is found in a deed of conveyance from David Eshleman, and wife, to Martin Miller, dated June 20, 1794, and recorded in *Deed Book S. S.*, page 112, for a farm in Pequea township, on or near the Pequea Creek, in which is the following explanatory clause of reservation, "Benedict Eshleman having granted and conveyed one acre of the last mentioned tract for the use and benefit of the Mennonist congregation, made his last will and testament June 11, 1777," which gives the information that this congregation was comfortably meeting in a separate house before the Revolution, about the year 1774. This first building was replaced by a substantial stone meetinghouse in 1828; which was in use for 55 years.

In the *Herald of Truth*, of January 1, 1883, is this note:

> During the summer the old meetinghouse at Millers, River Corners, Lancaster county, Pennsylvania, was taken away and a commodious stone house was placed there instead. The first service was held in it on Thursday, December 7. The meeting was largely attended, and the service was interesting. Brother Amos Herr was the principal speaker.

This meetinghouse is one of the most beautiful buildings of Colonial architectural design in the lower end of the county, and should be preserved for a long time.

In this fertile, well-watered region settled by the Mennonites in 1717, the fathers and mothers from their earliest abode in their new homes met regularly in divine worship in their spacious kitchens and private dwellings, building up and forming their several congregations and central places of worship before they erected these church homes, and the growth, expansion, and prosperity of them all should cause us to have great respect for the knowledge, zeal, and foresight of the fathers who builded better than they knew.

Lancaster

During the seventies the Mennonite population in the city of Lancaster increased, and a demand was frequently made for church and preaching services by the members who were deprived of attendance at their country congregations, because the city dwellers had no conveyances nor horses and there were no trolley lines nor automobiles at that time. The well meaning rural congregations and their members did not favor such a move, because there were no churches nor preaching places by our people in any village or town in the two large eastern conferences at any time, except the one in Germantown, and that was not prospering.

In the eastern end of the county, there was one in the village of Bowmansville, and one at Martindale, both of which had been moved a mile away from the center of the business and bustle to more quiet surroundings. But the city brethren and sisters prevailed and rented the rooms of a small Dunkard or Brethren meetinghouse on North Mulberry street, for alternate Sunday afternoon services, and invited the ministers of the congregations close by to preach for them at times so as not to interfere with their regular country appointments. The attendance was so encouraging and the services so well supported, that the little meetinghouse was not large enough to accommodate the worshipers, and when Christian H. Lefever, a man of mature years who had recently joined the Church, offered a fine corner to build a new meetinghouse, on East Chestnut and Sherman streets, in the winter of 1878-79, the congregations adjacent to the city and the people living within its borders bestirred themselves, and during the summer of 1879 a neat brick meetinghouse was erected on those grounds 40 by 60 feet. On December 30, 1879, Brother Lefever deeded the plot of ground to the church, and to prove that the entire brotherhood was with the new movement, the deed was made to and accepted by Bishop Benjamin Herr of West Lampeter, Preacher Christian S. Herr of Lancaster township, Preacher Carl Hostetter of Manheim township, and Preacher John L. Landis of East Lampeter township, four representative pastors of four of the strongest congregations in the county, who by their actions became the guarantors for the success of the work. (*Recorder's Office, Book L.,* Volume 11, page 60). Another adjoining lot was bought the following spring for horse and carriage room, which now affords ample parking space for automobiles for the large gatherings attending regular worship and special meetings.

The new house of worship was opened for public services on Sunday afternoon, January 4, 1880. From the *Lancaster New Era,* of January 5, 1880, we take the following:

> Long before the hour of service the church was filled to overflowing, hundreds of horses being tied in the yard and in

the neighborhood. This being not only the first service in the new building, but the first service of the New Year as well, it was invested with unusual interest. Rev. Christian Herr opened the services in German, followed by Jacob N. Brubacher, of Mount Joy, and Amos Herr, of West Lampeter in the English language. The subject of their religious remarks was very appropriate for the occasion, taking for their text, Acts 7:47-50. All of the sermons were unusually able and instructive and notwithstanding that the aisles were crowded throughout the somewhat lengthy service, the best of order prevailed.

The building is as plain on the interior as it is on the exterior. It has a basement ten feet high under the entire building. It is not only a credit to the mechanics and to the committees who built it, but it is a decided improvement to the neighborhood, and will add new life to the section in which it is located.

Services will be held in the future on Sunday afternoons, every four weeks at 2 o'clock.

The congregation numbered about forty, when the first house was built in 1879 and many were the adverse criticisms made, doubts and fears expressed, but sixteen years later the congregation numbered over three hundred. A resident minister and deacon had been appointed in 1904, and in the spring of 1906, the first building, which had long been much too small, was torn down and a more spacious brick house of worship was erected with high ceilings, raised floors, and a three-roomed basement with modern heating and other improvements, on the same place which had been occupied by the former structure. It has a seating capacity of about a thousand persons.

The first service was held before it was ready for the final opening by several sessions of Sunday school, but the formal opening services were held amid rejoicing, on Sunday afternoon, January 27, 1907, at two o'clock, when the room, although greatly enlarged, was filled to its capacity by supplying extra chairs and benches. The services were conducted by Bishops Jacob N. Brubacher, of Mount Joy, Abraham B. Herr, of New Danville, Noah L. Landis, of

Neffsville, and Preacher S. G. Shetler, of Johnstown, and the home pastor, John H. Mosemann. The text for the occasion was the same as the one used by the other ministers at the former dedication (Acts 7:47-50.) This house with several changes of interior, is still used by the congregation, but is often too small for the attendance, notwithstanding that there is another growing congregation on East Vine street with its Sunday school and special meetings and services.

Instead of meeting every four weeks, the brethren here now hold divine worship and Sunday school every Sunday, and also a special meeting during the week.

East Vine Street, Lancaster

This Mission Sunday school was organized July 4, 1896, on North street, moved to Rockland street, in spring of 1899, and moved to Olivet Baptist church in the summer of 1908, which has been the growing home of the mission, or growing church and second congregation in the city for over twenty years. The brick church house was bought by the Sunday School Mission, May 19, 1908, (*Book F.* 19, page 562), represented by a committee, consisting of John H. Mellinger, Jacob H. Mellinger, Isaac E. Hershey, Landis L. Hershey, Henry L. Hershey, and Ira L. Hershey. Brother Benjamin F. Herr, of Lancaster, was the first superintendent, who with the entire work, had the hearty Christian support of the Chestnut Street congregation from the beginning. This second congregation is now stronger than the older congregation was when they erected the second house of worship in 1906.

This new place of worship is supplied by the ministers of the East Chestnut Street congregation and by the ministers from the county churches, but the Sunday school and Mission department are under the supervision of D. Stoner Krady, fostered by the East Chestnut Street congregation and its ministers.

A bookstore and a tract printing office are maintained by the Mennonite Publishing House in the basement of this building. This work fills a long felt want for the Church in the county.

BENJAMIN HIRSHE, IMMIGRANT

(See page 90 for first mention)

From the issue of Wednesday, August 5, 1789, of the *Neue Unpartheyische Lancaster Zeitung, und Anzeigs-Nachrichten,* recently translated, and read before the Lancaster County Historical Society on February 6, 1931, we have the following conclusive evidence of the early Mennonite bishop and minister living somewhere on or near the James Buchanan homestead, and of the first meetinghouse and graveyard near the present Maple Grove swimming pool.

"Died, last Wednesday night [July 29, 1789], on his plantation near this town, Benjamin Hirshe, old and tired of living. He was in his ninety-third year of his age. His remains were interred on Friday morning in the near-by God's acre attached to the meetinghouse, about one mile from his home. His funeral was attended by a large following of all classes and denominations. He had been bedfast for the past five years, owing to his great age. He came to this country from Germany in 1717, and since that time lived on his farm. He was one of the oldest inhabitants of this county. For more than fifty years he was a teacher and a worker in the vineyard of the Lord. He served the Mennonite congregation at all times with fidelity, and by them he will be remembered in blessing forever. Mr. Hirshe leaves a large number of descendants. He will be mourned by all who knew him."

CHAPTER IV

WEAVERLAND-GROFFDALE DISTRICT

Weaverland — Groffdale — Bowmansville — Metzlers Lichtys — Gehmans — Martindale — Allegheny Churchtown—Goodville—Frazer—New Holland Congregations

We must necessarily again return to the mother colony on the Pequea, where the founders of the valley of the Upper Conestoga first lived after coming to America. Hans Graff, with his family, came to Germantown in 1696, where he lived until he came to Pequea. (*Rupp,* page 133). Hans Graff or Groff is found to have been the owner of several large tracts of land among his brethren in that section of the county. (*Taylor Papers, Pennsylvania Historical Society, Philadelphia,* No. 2488, and *Lancaster Recorder's Office, Books N.* 17, *E.* 239). He was a man of great influence wherever he lived, and was one of the great factors in developing new country and finding homes for his distressed countrymen.

In the fall of 1716 his horses strayed from his plantation on the Pequea, leaving a trail through the wooded country in a northeasterly direction. He pursued them across Mill Creek and found them grazing in the fertile meadows, watered by a small stream flowing from a fine spring, equal to the big spring on the original Hans Herr tract. He explored the valley to where the stream, which is ever since known as Groff's Run, empties into the Conestoga, and he at once resolved to make this the future home for himself and his family. The following spring, after having made application for the survey of a large tract of land, he built his first home on the north side of the run, near the present site of the Groffdale meetinghouse and cemetery, about a mile from the source of the stream. (*Rupp*, page 133). This is now the home of Noah L. Nolt and family. Here he was soon surrounded by many of his brethren and others who were attracted to the region between Conestoga and Pequea. (*Taylor Papers, Pennsylvania Historical Society, Philadelphia,* No. 2344).

His own extensive plantation was soon divided among his sons and daughters, all of whom settled along the run, and he himself built one of the first mills in the community. Many of his neighbors also divided their possessions and soon a strong settlement known as "Groffdale" sprang up in the beautiful vale; and the grateful settlers, remembering their Creator, in the midst of the trials and hardships incident to the life in a new and unbroken country, assembled in their private homes on the Lord's Day and soon formed a congregation of devout men and women. The congregation has continued to the present time.

With the second ship load to arrive at Philadelphia, with brethren to settle in the Pequea colony, came Jacob Weber, and before 1718, his three brothers, John, Henry, and George Weber. Hans Goot and Jacob Goot were also in the colony.

Before the end of 1721, Henry Weber had explored the country eastward from Hans Groff's settlement, and applied for three thousand acres of land between the Welsh grants north of the Conestoga, to the foot of the Welsh Mountains, westward from the Welsh settlements in Caernarvon, and, in the spring of 1723, Henry, Jacob, and George Weber moved to the rich bottom lands between what is now Blue Ball and the Conestoga, where they were soon joined by their coreligionists and others whom they had known in Switzerland. The vale has ever since been known as "Weaverland." Here a congregation of Mennonite brethren centering in that section was soon formed for the worship of God, while those of the Reformed and Lutheran faiths joined in with their brethren at New Holland and on the banks of Mill Creek.

John Weber, brother to the three brothers who moved to and formed Weaverland, remained with the Pequea colony; and Jacob and Hans Goot, who came with the Webers, moved farther northward, and settled in Brecknock township, and formed and organized the congregations on the banks of Muddy Creek, now known as "Bowmansville."

That these people were intensely devout in their life and in their devotions to God is manifested by their early erection of both a meetinghouse and a schoolhouse in each settlement, and the fact that their life of religious fervor attracted other religious people to their settlements and to their forest homes at different times, is well known. While there were often those living among them who, in their primitive, earnest desire to serve the God of their salvation, allowed themselves to be persuaded by men and women of other creeds to leave their fields of labor for other pastures and other folds, the Mennonite congregations have extended their borders and increased in numbers with the increasing population around them.

In Volume 1, pages 100, 101, of *The German Sectarians of Pennsylvania*, written by Julius Sachse, is the following reference to such a movement among the Mennonites of this district, as soon as they were fairly located and became settled in their new homes: "From Coventry (near Pottstown) the revivalists journeyed towards the Conestoga country, as the western part of Chester county was then known. The party divided, the mounted men keeping the road and passing the night of November 9, 1724, at the house of Jacob Weber, who then lived in the Conestoga Valley. (Jacob Weber lived one-half mile west of the Weaverland meetinghouses, and had lived there only eighteen months at the most). Those on foot took a shorter route, probably over the Welsh Mountains, and stopped at the house of Johannes Graff. This was in Earl township, at what is known as Groffdale. Johannes Graff was the earliest and wealthiest settler in the vicinity. The footmen passed the night under the hospitable roof of Johannes Graff and the next day journeyed to the house of Hans Rudolph Nagele, a Mennonite preacher, where both horsemen and footmen again united."

(Hans Rudolph Nagele's plantation of two hundred and twelve acres joined the large possessions of Hans Graff, on the southwest, extending southward to the present state highway, formerly known as the New Holland and Lancaster turnpike, along the west side of the road leading from the turnpike to Farmersville. Preacher Nagele's house was nearly two miles from the home of Hans Graff.)

"The next day, November 11, they journeyed towards the valley of the Pequea, to bring about an awakening among the Mennonites. Here the company met Conrad Beissel, the future founder of the Ephrata Cloister, in his first life of seclusion on the banks of Mill Creek, near the present site of Bird-in-hand. The next day, November 12, a large meeting was held at the house of Heinrich Hohn, at which extraordinary revival powers were manifested; at the close of which five persons were baptized in the Pequea."

On page 119 of the same volume it is stated that "a revival was held at the house of Johannes Landes early in May 1725, after which there were seven candidates for baptism, which rites were performed for the first time by the future leader of the society, Conrad Beissel, by receiving into fellowship of the mystics, the former Mennonite preacher, Rudolph Nagele and his wife, Johannes Landes and his wife, Hans Meylin and his wife and a fellow mystic, Michael Wohlfarth."

On page 120, it will be noticed that the broad acres of Hans Rudolph Nagele, were profitable to the new and growing church which was not yet established at Ephrata.

"The Conestoga congregation increased rapidly, and in the spring of 1725, they numbered twenty-two regular members. The growing demands of his flock now made it imperative that Beissel should be nearer to them. He therefore left his cabin on Mill Creek, and went into a cabin which was erected for him on the land of Rudolph Nagele. The example of the leader was quickly followed by other members of the congregation, and in a few months the land in the vicinity of Nagele's house was dotted with small log-cabins of persons who wished to live in closer communion with the new leader." This was the real beginning of the Ephrata Society, or cloister homes.

BISHOPS

Christian Burkholder. "The father of this useful man to the young congregations of Weaverland and Groffdale was also Christian Burkholder, a native of Switzerland, a strong advocate of the Nonconformist principles of religion, but finding the opposition of the 'church party' too strong, he, with others, decided to move with his growing family to America, but ere the appointed time for leaving their native land came, he took sick and died. Shortly before his death, he advised his wife and children to emigrate from Switzerland, and proceed to America, as the plans were made, where they might live with their countrymen, and better still with their coreligionists, and the children might be reared in the Mennonite faith.

"Soon after the death of the husband and father, in March 1755, the widow, with her family of six children, set sail for America, landing at Philadelphia, in July, 1755, and settled in Earl township, Lancaster county, where she died in 1789, leaving three sons: Christian, who was nine years old when he came to America with his mother; Peter, who was seven years old at that time; and Ulrich, who was only five years old when his father died in Switzerland. The daughters' names were, Mary, Anna, Veronica, whose ages are not known" (*Ezra Eby's*, Volume 1, page 373).

We can never repay such mothers of large families of stalwart sons and daughters who braved the long sea voyage and the hardships of leaving their homes and native land, and as it often happened, all of their brothers and sisters and at times their aged fathers and mothers, in order that they might rear their families in the fear of the Lord, give them a better start in material life, and help in the extension of the Kingdom of God. In recounting the work of the ministering brethren in the Mennonite Church, we can not give too much credit to their wives and mothers. This is also true of the wives and mothers of all the pioneer settlers for their help in spreading the Gospel, and their work in establishing practical Christian homes, their examples of simplicity in home life, and their purity of thought in social relations and church government.

This mother, who reared this remarkable family after bringing them to Lancaster county in their childhood, may have done only what was a mother's duty, privilege, and pleasure, and may have worked and prayed over them with no greater care than many other mothers prayed and labored with their sons in pioneer days or in later history of the Church, mothers whose names have long been forgotten, but whose staunch defence of the principles of the Church of God has served all the purposes intended for the lives of those sons and those daughters in the great plan for the salvation of the world. I feel pressed to stop long enough to say that all mothers, sisters, grandmothers, and aunts in the homes, in the Church, and in the world, are entitled to more respect, more thanks, and more honor than they have received in the past.

Much as I honor the works of love and the preaching the everlasting truths by the men mentioned in this work, I never write a line nor think a thought about the works, eloquence, or influence of a single one of them unless I also thank God for the hallowed influences, the inspiring, encouraging, uplifting, or restraining rays of heavenly sun-light radiating from Jesus Christ Himself, through the life of a mother, sister, wife, daughter, or other sainted woman, weaving itself into the very essence of the soul and life of the true ambassador of the Gospel of everlasting joy and happiness.

Christian Burkholder was born in Switzerland, June 1, 1746, and was reared in Lancaster county. He was married to Anna, granddaughter of Hans Groff and bought a large farm from his father-in-law, Daniel Groff, where he made a home for himself and family on the Conestoga, north of Farmersville in West Earl township, in 1770, in which year he became a member of the Lancaster county conference. This farm remained in the family name until recently, when it passed to Daniel B. Martin.

Prior to 1770 the congregations of this district were under the supervision of the bishops of the Lower Conestoga and Pequea districts, but about this time a new district, including all the churches in Earl, Brecknock, and Caernarvon townships, was formed, with Christian Burkholder as the first bishop of the district.

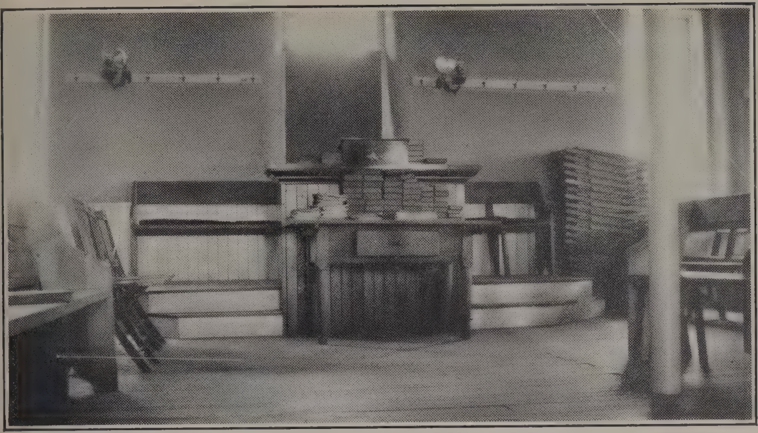
He was greatly concerned about the proper growth of the Church and for the welfare of the young people in general, to whom he wrote, in the German language, an unusually strong address in 1792, when he himself was only 46 years old. This little work was of so much value to the Church that it was printed in several editions in eastern Pennsylvania, and was embodied in a small book by Bishop Benjamin Eby, of Waterloo county, Ontario, Canada, in 1839. It was first translated into the English language in 1856, in Berlin, Ontario, and is still in use as "Fourth Part" of *Conversation on Saving Faith for the Young* by many of the branches of the Mennonite Churches in the United States and Canada.

On the title page of the fourth part of some of these books it is stated that the author, Christian Burkholder, was a Mennonite preacher and that he lived at New Holland. He, however, never lived in New Holland. That was his post office address, but his residence was six miles away.

Besides being an author of note, he was a fluent speaker, who was loved by his people. He was the regular pastor of Groffdale congregation and bishop of the entire district, preaching in private homes, at Metzlers, Caernarvon, and Brecknock communities, there being only two meetinghouses in the district during the greater time of his ministry. He had the oversight of the churches of the eastern end of the county during the troublesome Revolutionary Reconstruction and Whiskey Rebellion periods, all of which gave the nonresistant churches great concern in many ways. The modes of travel by which he reached his members and his various appointments were either on foot or on horseback, over rough roads and poorly constructed bridges.

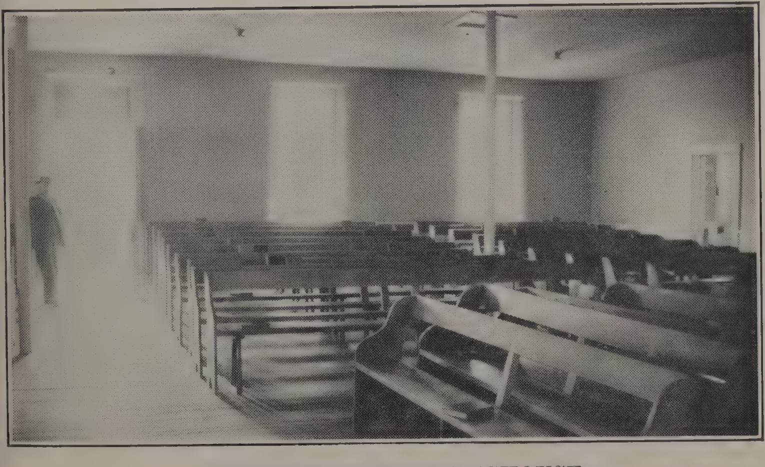
He died at the age of 63 years May 13, 1809, and his remains repose in the first section of the beautiful graveyard at the Groffdale meetinghouse.

Henry Martin, the second resident bishop of the district was chosen as a minister or as an assistant at Weaverland about the same time as Christian Burkholder was chosen as pastor of the Groffdale church, and in the spring of 1770, when the first bishop of the district was ordained Henry Martin was voted on and passed through the lot for that office with Burkholder. The two men labored together very pleasantly for thirty-nine years, until Bishop Burkholder died, when Henry Martin was ordained to take his place in 1809. He was then 67 years old and the strenuous work of travel over the large scope of his field caused him to request, in 1815, a helper in the form of an assistant bishop. He lived and was the senior bishop of the district until 1825, when he died at the age of 84 years. His work, like Burkholder's, extended far beyond his district, and in his advanced years he was often in his



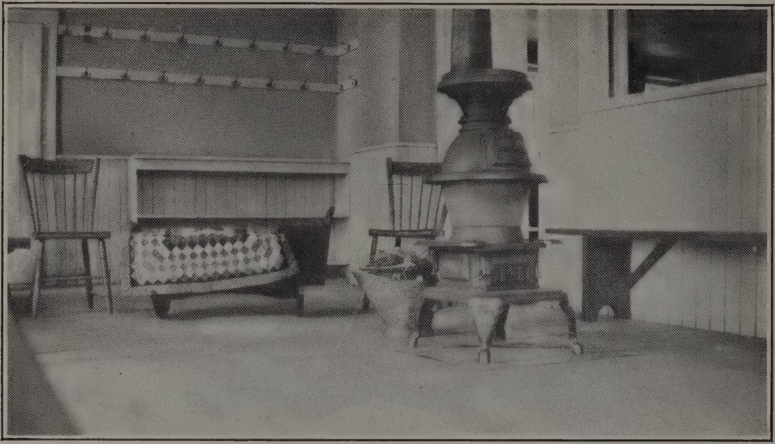
WEAVERLAND MEETINGHOUSE

The pulpit used in the house which was built in 1883.



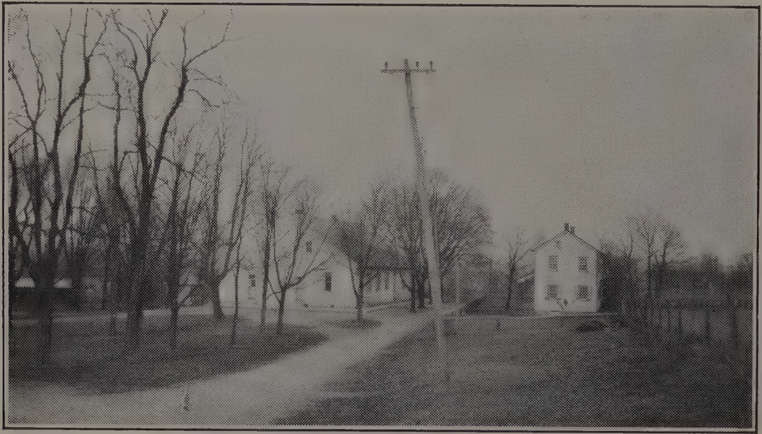
WEAVERLAND MEETINGHOUSE

Inside view of the southwest section of the building built in 1883.



WEAVERLAND MEETINGHOUSE

A corner of the cloak room in the 1883 building.



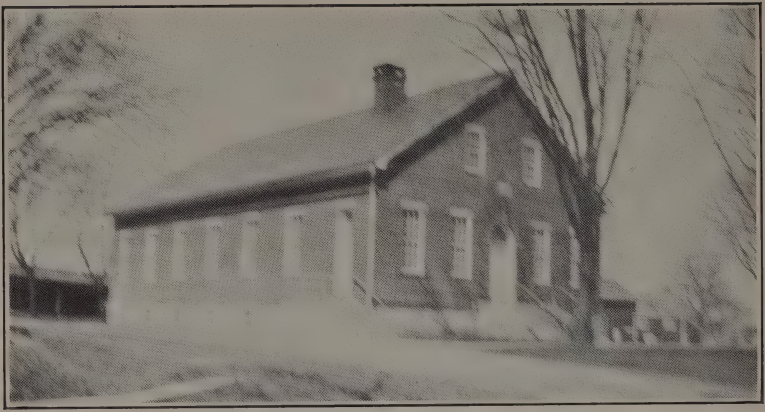
WEAVERLAND MEETINGHOUSE

This building has been replaced by a new structure.

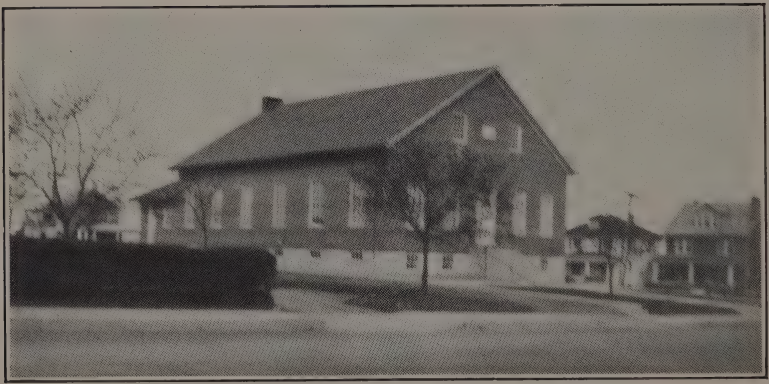
WEAVERLAND MEETINGHOUSE

The present building, which is the largest in the conference district.

WEAVERLAND CEMETERY



GROFFDALE MEETINGHOUSE



NEW HOLLAND MEETINGHOUSE

saddle for many hours at a time, in answering calls for funerals and other special duties among the people whose spiritual needs he was appointed to supply. He lived a mile west of the Weaverland meetinghouse on part of the farm granted to his father, David Martin, who was the first settler in the valley by that name.

JACOB ZIMMERMAN, the third resident bishop of the district, lived one mile east of Spring Grove, in East Earl township. He was ordained as an assistant to Bishop Henry Martin, in the summer of 1815, three years after he was ordained as a preacher at Weaverland. He and Bishop Martin served together ten years, and Zimmerman, whose traveling was made easier by the use of lighter vehicles than formerly, attended to the congregations of the district until 1856, when he died at the age of 72 years. He was interred in the family graveyard on the old Zimmerman homestead, now more properly known as the God's acre belonging to the Lichty meetinghouse. It was by his efforts during his bishop term, that the first meetinghouse for this congregation was erected a mile away.

GEORGE WEAVER, the fourth bishop of this district, was ordained as a pastor of the Groffdale congregation August 28, 1846. He was of the fifth generation of Henry Weber, the first settler at Weaverland. After being on the ministerial board at Groffdale for eight years, he was chosen as the assistant bishop of the district, in 1854, two years before the death of Bishop Zimmerman. When the full duties of the office of bishop became his work he moved nearer to the center of his field of labor, making his home near the Earl Union School in Earl township, where he died January 2, 1883, at the age of 64 years, having been at the head of the Church 29 years during which time the Church in all the congregations increased greatly in numbers. His entire membership stood loyally by his discipline. Because of their support and by his own tact, true Christian principles, and unswerving devotion to the teachings of the church forefathers, he became a strong factor in conference work, having been well and favorably known over the entire conference district. He was often called upon to officiate at special services in other communities.

In accordance to his wishes his remains rest in the beautiful cemetery in Groffdale, where his early Christian work was begun many years ago.

JONAS H. MARTIN, the fifth bishop of the district, was chosen minister at Weaverland, December 7, 1875, and on May 31, 1881, he was ordained as assistant bishop during the lifetime of Bishop George Weaver. He served the united congregations as bishop for ten years, when in the fall of 1893, he became the head of the Weaverland Conference, which position he held until the time of his death July 3, 1925, at the age of 86 years.

BENJAMIN WEAVER, the sixth bishop of the district, a nephew of the former bishop, George Weaver, and the sixth in line from the first settler Henry Weaver, was ordained to the ministry, January 3, 1899, and after being pastor of several congregations three years, he was elevated to the office of bishop of the entire district January 23, 1902. He died at the General Hospital at Lancaster, after a severe operation, September 3, 1928, at the age of 75 years, having been in active service at the head of the church in the district for that quarter of a century in which the entire conference district, as well as the Mennonite Church of America, enlarged its vision as to missionary labors, benevolent institutions, and the improvement and enlargement of church property. The World War and a train of perplexing questions and solutions incident thereto, were worked out by the ministerial boards presided over by him, and yet the congregations greatly prospered and increased in numbers.

He rests in the Weaverland graveyard, a spot in which he was much interested, laboring incessantly for the proper respect for this sacred city of the dead.

Noah H. Mack, the seventh bishop of the district, was ordained to the ministry at Groffdale, August 30, 1900, and on January 23, 1919, he was ordained as an assistant to Bishop Weaver at Weaverland, serving in that capacity for the entire district, and as pastor of the New Holland congregation until the spring of 1926, when he accepted a call from the Adams-York county district as their bishop, when his duties in the home district ceased. He, however, lives in New Holland performing his duties as pastor and bishop in the neighboring counties by use of an automobile, and keeping well informed of the workings of his original fields of labor, having been secretary of the Conference since the death of Bishop Peter Nissley until the spring of 1930. He is the son of the late lamented Bishop Andrew S. Mack, long the moderator and leader of the Franconia Conference, and a minister in the Church of his choice fifty-three years.

John M. Sauder, the eighth bishop of the district, was ordained as minister of several congregations at Weaverland, May 16, 1895, when the Church was beginning to recover from a separation from its body of a large number of members who proceeded to organize the Weaverland Conference. He was a member of the ministerial board during one of the most prosperous periods of the congregations. He was ordained as an assistant to Bishop Weaver, April 22, 1926. After the death of Bishop Weaver in 1928 Bro. Sauder became bishop of the entire district.

GROFFDALE-METZLERS DISTRICT

MINISTERS

Hans Peter Somey. After the withdrawal from the congregation of Hans Rudolph Nagele, the earliest minister in the church at Groffdale known at this time was Hans

Peter Somey, who was an exiled Palatinate Mennonite minister. He came to Philadelphia September 28, 1733, on the ship *Richmond and Elizabeth,* with his wife and family of three grown sons and two minors. He with his son, Hans Jacob Somey, soon came to Earl township, where the son bought a large tract of land southwest of New Holland, where he maintained his parents during their lifetime. It is not known how long Hans Peter Somey was the minister of the Church, but his grandson, Peter Summy, moved to Hempfield township, where he and his son, John Summy, were ministers of the Mennonite Church.

JOSEPH WENGER, who was born in 1766, was the first brother of that name to be ordained to the ministry. It is known that he was a minister in the Church a long time, and that he died February 17, 1851, at the age of 84 years. He was very much concerned for the welfare of the Church, making many journeys on horseback or in his primitive carriage visiting the scattered members of his faith in the neighboring counties. His longest horseback ride was to the churches in Canada and return. He lived on the old Wenger homestead in West Earl township, on Groff's Run, between Brownstown and Farmersville. This old home is now occupied by Noah Wenger, of the seventh generation from the first settler, Christian Wenger, at this place.

WILLIAM WESTHAFER, who lived near Fairmount in W. Earl township, was ordained a minister in the Groffdale district soon after 1810, as an assistant to Joseph Wenger, after the death of Bishop Burkholder. He also preached in private houses in the Metzler community, long before the first house of worship was erected there. He moved from his Fairmount farm in the spring of 1826 (*Deed Book T.*, Volume 6, page 271), and soon afterwards, perhaps the same year, he moved to Cumberland county, where he was one of the early ministers in the Church. But he did not remain there long, as Bishop Ira J. Buckwalter of Dalton, Ohio, writes that he, William Westhafer, and his family came to that state, where he was one of the first ministers in the Martin congregation, in 1832, and that he died there in 1851, at the age of 69 years.

Jacob Weber was ordained for the local district soon after Westhafer moved to Cumberland county, in 1830, and preached in the congregations of Groffdale, Metzlers, and the Pike, until 1846, when he cast his lot with the Stauffer branch of the Church.

Jacob Stauffer, living near Hinkletown, a member of the small congregation worshipping at the Pike meeting-house, was ordained as a preacher for the district of the three congregations, at Groffdale, November 29, 1840, and six years later wrote a book of new discipline and gave his views on the necessity of organizing a new denomination, after having his relations with the mother church ended.

Abraham Martin, who had moved into the Groffdale Valley from Leacock township, was ordained to the ministry October 4, 1847, and filled his place in the congregations of the district for many years, when he again returned to Leacock and to Weaverland to live with his children during his declining years. He rests with his fathers in the Weaverland graveyard. He died at the age of 91 years, in 1889, being at that time the oldest minister in the Mennonite Church in the county, having been in the ministry 44 years.

Joseph Wenger, a grandson of the first Preacher Joseph Wenger in this district, was ordained as an assistant to Abraham Martin, in October, 1857, shortly after George Weaver, the newly ordained bishop, moved to Weaverland. Bro. Wenger soon became the senior member of the ministerial board of Groffdale and Metzlers, which position he held until the time of his death at the age of 77 years, November 6, 1907, when he was struck by a train on the Lancaster and Downingtown Railroad, one mile east of New Holland, while driving across the tracks alone in his carriage as he was returning from the funeral of Aaron G. Weaver, of Weaverland. He, like his grandfather, traveled extensively, visiting churches and looking after scattered members living in counties west of the Susquehanna. He visited in Ohio, where his sister, Maria, was the wife of Bishop Michael Horst; in Indiana, where his kinsman, Martin D. Wenger, was interested in the publication of the *Herald of Truth;* in Kansas, where his brother-in-law, David B. Weaver, was one of the first ministers of the Pennsylvania congregation. He also made several visits to the churches in Ontario, where his father had large landed interests, as the result of the purchase of the famous mortgage for the relief of the Canadian brethren in 1804, and which caused a lasting brotherly relationship with the descendants of those early settlers and the various families in this community. He lived in Earl township two miles west of New Holland, during the greater time of his ministerial life. His remains repose with those of the first settlers in this community in the cemetery near the site of the meetinghouse in which he proclaimed the Gospel for fifty years.

Elias Nolt was ordained to the ministry of the district in 1868, at the age of 43 years. He lived two miles north of New Holland. He was progressive in his views of church work, and an ardent supporter of the Sunday schools when that question was before the congregations, but lived only a short time after his home churches adopted the plan of having Sunday school sessions before the regular services in the morning. He died March 16, 1900, at the age of seventy-five years, and rests in the Groffdale cemetery, with those of his kindred and friends whom he served in the meetinghouse close by, for thirty-two years.

Isaiah B. Witmer, of West Earl township, was ordained to the ministry on Christmas Day, 1895, for the two congregations, as an assistant to the older Brethren Wenger and Nolt, and, since their death, has been the senior brother of the ministers and deacons of the district. Having for a number of years retired from all other labors, he is devoting his entire time to the service of the Church. His wife is the great-granddaughter of the first Joseph Wenger, preacher of the district.

Benjamin G. Wenger, a great-grandson of the first Joseph Wenger of the district, and a grandson of Deacon Benjamin Wenger, was ordained as minister for the two congregations as well as for service for the Ephrata congregation, at Groffdale, June 18, 1908, by Bishops Benjamin Weaver, Jacob N. Brubacher, Isaac Eby, and Andrew S. Mack. He resides at Murrell, and besides giving his service to the congregations of his charge, gives some of his time to evangelistic work and many special services in the county.

Banks Winey, who moved into the community from Juniata county, was ordained as minister of the Mennonite Church at Richfield in the spring of 1898, and was later received into the congregation at Groffdale, and as a member of the ministerial board of the entire district, in the spring of 1910. He labored among the brethren in his new home until his death, at the age of nearly sixty years, April 7, 1918, and his remains repose in the cemetery at Groffdale, where the most of his spiritual labors of love were performed.

Eli G. Sauder, son of Bishop John Sauder of Weaverland, was ordained as minister at Groffdale, for the district, August 18, 1920. He lives at Bareville, several miles from the place of his nearest congregation. He is the youngest of the ministers in the district.

DEACONS

Abraham Burkholder, a son of the first bishop of the district, was early ordained as a minister at Groffdale;

but at his request, and by the consent of the congregation, he was later appointed as deacon, which office he faithfully filled until his death. His wife was Bishop Peter Eby's sister. He died January 15, 1840, at the age of 71 years.

Benjamin Wenger, a son of Preacher Joseph Wenger, was ordained the next deacon for the district. He died February 21, 1874, at the age of 66 years.

Abraham G. Kendig, of West Earl township, was the next deacon to be ordained for the district. How long he served is not known. He died April 20, 1882, having lived on the farm now owned by Preacher Abraham Hoover, west of Vogansville.

John H. Martin, a grandson of Bishop Henry Martin of Weaverland, was ordained deacon of the Groffdale-Metzler district, August 6, 1878. He became a member of the Weaverland Conference in the fall of 1893, where he served in the same capacity until his eyesight failed. He died June 2, 1911, at the age of 84 years.

Michael W. Nolt, of West Earl township, was ordained deacon August 9, 1894, for the district, being in office when the cemetery was enlarged and laid out, and when the Sunday schools were first organized in the district. He lives retired at Mechanicsburg, being the oldest member of the ministerial boards in the Groffdale-Weaverland bishop district.

Samuel Metzler was ordained at Metzlers as deacon mostly for the northern end of the district, which later included Ephrata in part, July 27, 1905. He now resides near Ephrata, still filling his place as originally intended.

Floyd S. Graybill, then living at New Holland, was ordained as deacon at Groffdale as assistant to Michael W. Nolt, October 14, 1914. Now residing at Bareville, he continues in the mission assigned to him.

WEAVERLAND—LICHTYS—MARTINDALE—CHURCHTOWN—GOODVILLE DISTRICT

MINISTERS

PETER SHIRK was the first preacher that is known to have lived in the Weaverland Valley. He owned several adjoining tracts of land on the north side of the Conestoga, from Sauder's, formerly Martin's, mill westward, beyond the former place of Weaverland Post Office. His home was on the site of the present Rufus Martin farm, having purchased his large possessions from Jacob Byerly, June 30, 1754 (*Book R.,* page 26, Lanc.). This first farm seat remained in the family name through four generations. A portion of it has again returned to a lineal descendant of the first preacher, being owned by John M. Shirk.

Peter Shirk was ordained to the ministry about 1750 (tradition has it that he was preaching twenty years). He preached in private homes during the greater part of his service, but during the last four years of his life he had the pleasure of preaching in a special house of worship near his home. His tomb is no doubt one of those graves without lettered markers, in the row of the Shirks, in the old graveyard on the farms of P. M. Zimmerman and Jos. M. Weaver.

His will, written in German apparently by himself, February 7, 1770, and proved March 12, 1770, in which he appointed Michael Witwer, the deacon who labored with him in the Church, as one of his executors, gives the positive information that he died between those dates, and the directions therein given show that he had full confidence in the members of his congregation to make equal and just distribution of his estate among the members of his family.

DANIEL WITWER, a son of Deacon Michael Witwer, living on a part of the first Witwer homestead near what was formerly known as Isaac Martin's mill, in Earl township, was ordained as an assistant minister to Henry Martin and to Bishop Burkholder. He labored mostly in the Weaverland section of the two districts.

He died in 1819, at the age of 50 years, leaving a large family, some of whom will be mentioned hereafter. His remains repose in the Witwer family graveyard, on a part of the old plantation, and on the small marker at the head of his grave are these words:

Ein Prediger der Mennisten Gemeinde

Jacob Newswanger was the next minister to be ordained for this district after the ordination of Preacher Jacob Zimmerman to be bishop in 1815. (It appears, however, that the name of one or two servants of God and the Church may have been lost for the period of about 1800.) It is known that he preached in the Weaverland meetinghouse and in private homes in Caernarvon township a long time, and that he died in 1835, at the age of 53 years, having always lived on the old Newswanger homestead, in Caernarvon, now occupied by David N. Good. On his tombstone in the Lichty graveyard, is the historic inscription:

Ein Prediger der Mennoniten

Christian Shirk, of Caernarvon township, a tanner and a land surveyor, was ordained as one of the ministers of the district in 1837, and served the Church, mostly in the eastern end of the district, until his death May 19, 1870, at the age of 74 years, having been on the ministerial bench thirty-three years.

Samuel Good was ordained as a preacher for the Bowmansville district in 1838. He moved to the Conestoga Valley in 1861, where he was accepted as a minister and was one of the servants of this district until 1886, when he died at his home in Caernarvon township at the age of 72 years. His remains were taken back to his boyhood home and rest in the Pine Grove cemetery at Bowmansville.

Johannes Stauffer came from Bavaria, Germany, with his family to Lancaster county in 1841. He first lived at Weaverland, where he was a member of the ministerial bench for a number of years. He then moved to the Indiantown district, making his home with his son, Philip Stauffer, and preached for the Indiantown and Hammer Creek congregations until the time of his death, July 26, 1861, at the age of 69 years. He was laid to rest in the Indiantown graveyard, where his colaborers preached to a large congregation at his funeral, from Luke 2:29, 30.

On his tombstone is this inscription:

Prediger der Mennoniten in Deutschland

Through the efforts and correspondence of Johannes Stauffer, while he still belonged to the Weaverland district, Bishop Jacob Mosemann came direct to Weaverland when he arrived in America.

Tobias Wanner, of East Earl township, was ordained to the ministerial office at Weaverland, November 4, 1840 (being his birthday), as an assistant to Bishop Zimmerman and Christian Shirk. He died September 13, 1887, at the ripe age of 84 years, and was laid away in the Weaverland graveyard. He also was a lineal descendant of the first settler, Henry Weber.

Emanuel Newswanger was ordained to fill the place of John Weaver, after the latter's removal from the community, on January 12, 1869, and served the congregations very acceptably for thirteen years, when foreseeing a trend of disloyalty (which however did not disrupt the Church as soon as he anticipated), he withdrew from his position and lived in retirement the rest of his life. He died May 28, 1905, at the age of 72 years.

To his credit I should like to mention that he never tried to cause any of his friends to weaken in the faith, nor to indulge in any controversy.

JOHN M. ZIMMERMAN was ordained to the ministry at Weaverland March 6, 1883, he being the first home minister who preached English in the regular services. This brought him into general favor with the younger members of the Church, and he was often asked to officiate at funerals of people not members of the Church. In 1885 he had the misfortune of having one arm amputated, which, however, did not inconvenience him long in his ministerial labors. He was a staunch defender of the truth and was the only preacher on the ministerial board who was not swept from the moorings of the Church in the troubles of his district in 1893. He died May 3, 1903, when nearly 74 years of age, and his remains were interred in the Zimmerman graveyard with those of his fathers who immigrated to this country from Europe, in 1732.

MENNO S. ZIMMERMAN was ordained as an assistant to Bishop Martin and John M. Zimmerman, March 18, 1884, and served the combined congregations until 1893, when he helped to organize the Weaverland Conference and he is now laboring with the conservative branch of that church.

SAMUEL B. WITMER, of Earl township, was ordained as an assistant minister to John M. Zimmerman, at Weaverland, August 30, 1894. He preached exclusively in the German language for nearly fifteen years, when he died in the prime of life April 16, 1909, at the age of 47 years.

ISRAEL B. GOOD was ordained to the ministry at Weaverland, December 17, 1903, as an assistant to Bishop Weaver, and John M. Sauder, and besides his regular duties in serving the home congregations, he has filled many appointments as an evangelist over the entire conference district. His visitation work and interest in young brethren during the World War was of great value.

JOHN W. WEAVER, brother to Bishop Benjamin Weaver, was ordained as minister at Weaverland, August

19, 1909, after the death of Brother Witmer. He has also filled many appointments in the evangelistic field, being for several years the appointed field worker for the Eastern Board of Missions. He is connected with the Mennonite Publishing House in their extensive book and publication interests, being their special representative in eastern Pennsylvania in the book business, with stores at Union Grove and Lancaster City. He is planning to move the business to a place near New Holland, April 1, 1931.

J. Paul Graybill, of New Holland, was ordained at Weaverland August 26, 1920. He gave his services in ministerial duties for two years in the field for which he was originally chosen, when by the consent of his co-laborers, he accepted a call from the Mission Board, and moved to Philadelphia October 12, 1922, where he became the first resident pastor in the North Howard Street Mission. He, however, maintains his connections and church home with the Weaverland ministerial board.

B. Franklin Martin, of East Earl township, was ordained to the ministry at Goodville, December 16, 1926. He has retired from farming, which was his life work, and is devoting all his time to the work of the Church.

George N. Good, a great-grandson of Preacher Jacob Newswanger and a grandson of Preacher Samuel Good, both mentioned as ministers in the same district, was ordained for this important work of the church at Weaverland, December 20, 1928. He lives at Goodville.

DEACONS

Michael Witwer was deacon of the district before the first meetinghouse was built at Weaverland, and served in that capacity until the time of his death in the beginning of February, 1785, his will, being written in German, was probated February 16, of that year. He was the father of Preacher Daniel Witwer, of this congregation. Another son was David Witwer, an extensive land surveyor of colonial times. This venerable father of the Church lived on the farm now owned and occupied by John M. Zimmerman, in Earl township. His remains repose in an old family graveyard south of the old Harrisburg pike, in Earl township, where an elaborate monument was recently erected to his memory, with the date thereon as to his death not in conformity with the court records in the settlement of his estate. (*Will Book Y,* Volume 2, page 265).

HENRY WEBER, a grandson of the first Henry in Weaverland, was an assistant deacon before the death of the first deacon, but he moved to Berks county in 1784 and assisted in founding the Allegheny congregation as its first deacon.

JOHN WEBER, a son of Peter Weber the first, was the next one ordained as deacon. He served until he moved to Canada in 1825, where he was later, in 1833, called to the ministry.

BENJAMIN GEHMAN, residing a mile west of the meetinghouse, was the next deacon of whom we have any account. He served the Church faithfully many years. He died June 3, 1836, at the age of 92 years, and was the first person over 90 years old to be buried in the Weaverland graveyard.

JOSEPH MARTIN, a grandnephew of Bishop Henry Martin living near Goodville, was Deacon Gehman's assistant for many years, and the senior deacon until his death in 1848, at the age of 63 years.

TOBIAS WANNER was ordained deacon for the several churches in the district in July, 1837, but after filling the place three years he was elevated to the ministry in the same district. He lived near Blue Ball during his entire ministerial career.

HENRY MARTIN, residing near Goodville, was ordained to fill the vacancy left by the former Deacon Wanner, at Weaverland, the same day and out of the same class left after the lot was cast for the selection for preacher, November 4, 1840. He assisted his uncle Joseph, for eight years in the office. He died July 16, 1875, and was nearly 68 years old.

DANIEL S. BURKHOLDER, of the fourth generation from the first bishop, Christian Burkholder, was ordained as an assistant to Deacon Martin August 25, 1864, serving the united congregations until 1893, after which he served the Weaverland Conference.

JOHN HOLLINGER, of Caernarvon township, was ordained deacon of the district, at Weaverland, December 7, 1875, filling that important place in the congregations during six years of George Weaver's bishop term, all of Jonas H. Martin's term, and four years of Benjamin Weaver's term of bishop in the district. He died February 28, 1906, at the age of 76 years.

CHRISTIAN G. WEAVER, of East Earl township, was ordained as an assistant to Deacon Hollinger, December 27, 1894. He died May 20, 1921, at the age of 73 years. He was on the board of ministers and deacons during the period when the conference and churches in general opened the way for more extended efforts for mission and evangelizing labors.

SAMUEL D. MARTIN was ordained as a deacon at Weaverland, January 3, 1906, to fill the vacancy caused by the death of Deacon Hollinger. He resides near Goodville, continuing the duties of the office.

HARRY E. SAUDER was chosen deacon at Weaverland, June 2, 1921, for the district. He lives near the Lichty meetinghouse, where he had been serving as superintendent of the Sunday school for many years.

BOWMANSVILLE—ALLEGHENY—GEHMANS DISTRICT

MINISTERS

[Part of the Allegheny and Gehmans notes contributed by Aaron M. Weber, R. 2, Mohnton, Pa.]

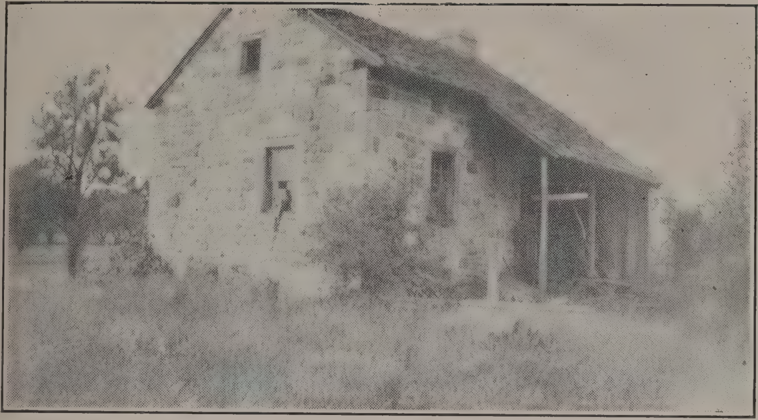
Christian Bowman, a miller, living in Berks county at Bowman's Mills, was one of the first ministers mentioned in connection with this district. He was a son of Wendel Bauman, who reared his family in the Pequea colony. He died in 1790, at the age of 66 years.

Ulrich Burkholder, a brother of Bishop Christian of Groffdale, is also mentioned as one of the first preachers at Bowmansville, before 1778. He resided on his farm a short distance east of the present village of Bowmansville, convenient to the first meetinghouse in the district, where he died in 1804.

Daniel Gehman, of the second generation, resided across the Berks county line, near Adamstown, and was ordained principally for Gehmans congregation in 1792. He died in 1809 and was buried in the family graveyard, which has since become the graveyard belonging to the congregation.

Joseph Bowman, living near Bowman's Mills in Berks county, was ordained preacher for the district in 1802. When the great movement from this section to the wilds of Canada by many members of this congregation was on, he and his family sold their fine farms, and with several cows to furnish milk and butter for the caravan, they took such furniture as could be loaded on their heavy wagons, and, with several other families, started for their new homes in May, 1816.

Before leaving on this eventful journey, he by appointment, preached a fitting farewell sermon under the shade of the trees, about a mile east from Allegheny meetinghouse,



A STONE RESIDENCE

Located near Bowman's Mill, Allegheny.

BOWMANSVILLE MEETINGHOUSE

near his former home. He died in his Canadian home, October 29, 1842, having served his new settlement congregations as minister for twenty-six years. On the front flyleaf of his Bible which he carried with him to Canada, and which is now in the possession of his grandson, Joseph B. Snyder, is written by his own hand, "BERUFEN ZUM DIENER DES WORTS, IM JAHR 1802."

CHRISTIAN GOOD, a great-grandson of the first settler, Christian Good, was ordained as minister of the district soon after Joseph Bowman moved to Canada. He lived in the extreme southern end of his field of labor, several miles southeast from their meetinghouse in Brecknock township. J. B. Good in *Evans' History,* says of him: "He was a man of considerable parts, and, for his time and opportunities, of respectable information. He had read some books, and had an intelligent comprehension of their contents. He was the author of a German hymn, in the form of an acrostic which he composed during his last lingering illness of consumption. In his delivery, he was slow, calm, and deliberate, wholly unimpassionate. In person he was rather slim and tall. In his dress he was scrupulously plain."

He died at the age of 59 years, Aug. 30, 1838, and was buried at the Pine Grove cemetery, near the village. Of his descendants, Eli G. Sauder of Groffdale, and George N. Good of Goodville, are ministers in the Mennonite Church, and Eli Good is a minister in the United Brethren Church at Scotfield, Alberta. He was also a grandfather of the author.

CHRISTIAN GEHMAN, third, a son of Daniel Gehman, who was both deacon and afterwards preacher in the district, was ordained in 1817, living in the vicinity of Gehmans meetinghouse. He preached for his people, often visiting the Conestoga Valley congregations, for thirty-nine years. He died at the age of 81 years, in 1856.

JOSEPH GEHMAN, also in the same line of descent and living in the same vicinity, was ordained as a minister of the district June 19, 1843. At the end of ten years, in 1855, by the unanimous consent and vote of the Church, and at his request, he became the deacon of the district which he filled faithfully until the time of his death, in 1894, at the advanced age of eighty-four years. All of these Gehman brethren are resting in the old family graveyard at Gehmans meetinghouse.

Bishop Jacob Mosemann, whose greatest work for the Church was enacted in this community, was ordained to the ministry at Baden, Germany, in 1822, and to the office of bishop in 1825. He came to America with his family in 1852. He preached his first sermon at Weaverland, where he and his family lived for several years, near the farm of Benjamin Weaver, a member of that congregation, who was one of the men who gave Bishop Mosemann an invitation to locate in this district.

In 1855, he with his family moved to the vicinity of Bowmansville, and in April of 1857 he moved to a small farm, containing twenty-two acres near Adamstown, where the family had the misfortune of having their house burned with its contents on April 20, 1865. The house was rebuilt. When he was assigned to the oversight of these several congregations they were not prosperous. The Allegheny congregation had never recovered from the depletion of its people by the almost general exodus from the Bowman's Mill community to Canada, from 1812 to 1825, and the Bowmansville community was staggered for a time by some of their most influential members joining with the new congregation at Pine Grove, which was organized by Moses Gottshall, of Montgomery county, several years before.

The original stone meetinghouse stood on the southeastern corner of the square of the village of Bowmansville. It was usually crowded to its capacity when Bishop Mosemann was expected to preach. Members of other denominations would miss their own services and admiring friends of Weaverland often drove to this place of worship to hear the discourse of father Mosemann. The drooping membership were drawn together and a greater respect for the house of God was instilled in the minds of the people. His sermons were short, earnest, and convincing. He insisted that his hearers should sit erect and pay attention. That member who took a lazy or lounging posture in his seat, or accidentally fell asleep, invariably was reminded of the mistake in such a manner as to make a lasting impression. This was one of the means by which he won the universal respect of all classes of people. He was a strict disciplinarian and seemed to know when and where to administer rebukes, and how to praise and to strengthen the lines.

He had an intelligent and dignified bearing, and was a good conversationalist, being well educated in the German schools. In his dress he was strictly plain, usually going about in his ministerial duties in a one-seated "rockaway," or carriage; and when he was ready to start, after being seated in his plain carriage, he always addressed his horse by saying, "Jetzt in Gottes Namen fahr fort," and then waving a genteel "Good-bye" to those standing near, he went on his way smiling.

He believed and taught that the religion of Jesus Christ brings joy and happiness, and that it is a living reality, to be felt and lived by those who possess it. His labors were often requested for special services and on funeral occasions, outside of his own people, especially by those who loved to hear sermons in the pure German language of the Fatherland. In 1873, being 78 years old, he moved from these scenes of labor to Lancaster, in which chapter we notice that he died on July 13, 1876, at the age of 81 years.

PETER MUSSER, living near the present meetinghouse, was ordained as an assistant to Bishop Mosemann, in 1860, as a minister for the entire district, but more especially as the pastor of the Bowmansville congregation, which increased so rapidly that a new and larger meetinghouse was needed. This was erected a year after the death of Brother

Musser. He died February 23, 1874, at the age of 53 years, and his remains rest in the historic Pine Grove cemetery.

Benjamin Horning was ordained as a special pastor of the Allegheny congregation, and as an assistant minister for the entire district, March 30, 1867, by Bishops Jacob Mosemann and George Weaver. He lived near the Lutheran and Reformed Church in that valley, and his voice was often heard in funeral services of those people as well as at many services in the Conestoga Valley. By his eloquence and by the universal proofs radiating from his sermons, giving a reason for the hope of eternal life within him, and which is desirable for all of God's children, it was very noticeable that he had learned many truths from the lips and life of the old German bishop, and that he had received lasting inspiration from his colaborer, Peter Musser, who died in the prime of his manhood.

It was a disappointment to his parishioners and many members of the Weaverland bishop district, that although he had the required number of votes, he did not pass through the lot when a bishop was ordained in the old Weaverland meetinghouse on May 31, 1881.

Brother Horning, in his wisdom and godly bearing, continued in his labors of love and service to the Church and to his people for twenty-two years longer.

He died at the age of 80 years, November 3, 1903. His death was universally lamented. He had been in active service in God's vineyard for forty-one years.

Abraham Gehman, a great-grandson of Daniel Gehman, who was both deacon and preacher, was ordained to the ministry May 25, 1874. He died May 23, 1911, at the age of 63 years.

Christian Stauffer, a native of Germany, who had been a member of the congregation and a resident in Bowmansville many years, was ordained as one of the ministers in 1877, and filled the place ten years. He died August 5, 1887, aged 64 years. He was a son of Johannes Stauffer, who was preacher at Weaverland and Indiantown many years.

HENRY G. GOOD, a grandson of Daniel Gehman, was ordained as minister of the district on October 25, 1887, and died, after serving the Church twenty-eight years, November 10, 1915, at the age of 70 years.

NOAH B. BOWMAN was ordained at Bowmansville, November 27, 1901, and besides preaching at regular services in his home congregations, was frequently pressed into evangelistic work in various congregations. He died July 5, 1926, at the age of 52 years, having labored in his appointed place for twenty-four years.

MOSES GEHMAN, a great-great-grandson of Preacher Daniel Gehman, was ordained assistant to the ministerial board, September 3, 1912, and is now the senior minister in the district.

ISAAC W. GEIGLEY, living near Bowmansville meetinghouse, was ordained at that place as minister for the district, November 24, 1926. He is continuing in the work. He is a nephew of Bishop Benjamin Weaver.

GEORGE G. HORNING, son of Deacon Joseph Horning and a grandnephew of the late lamented Benjamin Horning, was ordained to fill the same place filled by his sainted uncle, June 10, 1925. He preaches in the English language while his uncle used the German language exclusively. He is also a nephew of Preacher Israel B. Good of Weaverland.

DEACONS

DANIEL GEHMAN was the first deacon known in this district when he entered some record in the church book, April 4, 1774. He filled the office of deacon so acceptably that he was chosen as their preacher in 1792. He died in 1809.

HANS OBERHOLTZER was the next deacon, as he received the poor funds from Gehmans in 1792. He lived about a mile north of Bowmansville. His entries in the German church book begin in 1776 and end in 1803.

HENRY WEBER moved from Weaverland, where he already had been ordained to the office. His first written accounts are entered into the church records at Allegheny, on March 11, 1791. He died in 1827 and was laid to rest in his chosen place of abode, where his descendants are still worshiping.

DANIEL GEHMAN, JR. was ordained to this office soon after 1800. He lived in the Adamstown district, where he died in 1859. He is buried at that place.

HENRY WEBER, a son of the first Henry, was ordained to succeed his father in May, 1829, laboring with his people forty-two years. He died in 1873 and rests in that place.

JONAS GOOD, living near Bowmansville, was ordained deacon of the district soon after the Civil War and was at his place of duty until his death, May 9, 1880. He reached the age of 67 years.

NOAH M. BOWMAN, an uncle to Noah B. Bowman the preacher, was appointed deacon of the district while living in the Allegheny congregation, May 20, 1880. He later lived at Bowmansville, where he died April 3, 1928, at the age of 75 years. His body was taken to his boyhood home for burial at the Allegheny graveyard.

JOSEPH G. HORNING, father of Preacher George G. Horning, was ordained as deacon of the district in 1895, at Bowmansville, being at this writing in the service thirty-six years.

ABRAHAM L. GEHMAN, a son of Preacher Abraham Gehman, was ordained as deacon of the district to assist

Deacon Horning on January 19, 1928. The health of Deacon Bowman had failed and hence Bro. Horning needed assistance.

MEETINGHOUSES

Groffdale

1755.—The first house of worship known to have been built at this place was one made of logs and mortar in 1755, on land set apart for this purpose from the original grant to Hans Groff in 1717.

1823.—This first house with necessary repairs stood sixty-eight years, when it was replaced by a stone building. A date stone with this year carved thereon was found in its wall, when it was finally torn down.

Soon after the Civil War, this stone building was too small for the increasing membership, and a frame addition was attached to it, which was used with its plain benches and small windows until

1909.—In the spring of 1909 the old stone and frame parts were torn down and a new brick house, 50 by 80 feet, with slate roof and large basement for special meetings was erected. It was opened for worship on Thursday, February 10, 1910, with appropriate sermons by John L. Landis, of Mellingers, Bishops Jacob N. Brubacher, of Mt. Joy, Abram B. Herr, of New Danville, and Benjamin Weaver, of Weaverland. As usual the foundation of their remarks was taken from Acts 7:47-50. The large rooms were filled with a quiet and reverential congregation.

The cemetery which was started as a family plot by the early settlers, now a part of the church property, has been enlarged several times and is well kept.

Here, are suitable plain markers with appropriate historical data thereon in memory of Hans Groff and Hans Huber, pioneer Mennonite settlers of the dale.

METZLERS

1827.—On May 6, 1827, "Jacob Metzler and Barbara, his wife, sold 60 perches of land to Jacob Nolt, Christian Myers, Jr., and Henry Stoner as trustees, and to the preachers, ministers, and members of the congregation of Old Mennonists, and their successors of Metzlers meetinghouse in West Earl township."

In the deed of conveyance a long recital gives directions as to the manner of proceedings to be had for the election of the trustees, to take place annually at the meetinghouse, which is now in course of erection, including the regulations for the graveyard. (*Book F.,* Vol. 5, page 552).

1864.—This first meetinghouse which was frame, was greatly enlarged in that year when Jacob Metzler and Barbara, his wife, sold 85 perches to the trustees, who now were Daniel Myer, Jacob S. Metzler, Jr., and Isaac S. Burkholder, on August 29, 1864. (*Book K.,* Volume 9, page 39.)

1897.—The first Sunday school was organized in the old meetinghouse in 1896, after which the attendance was such that more room was needed and the following summer a large brick meetinghouse, 40 by 62 feet was erected with more horse sheds, and the graveyard set in good order. On August 1, the opening day, among many other notable preachers in the Church, Bishop Jacob N. Brubacher, of Mt. Joy, and Bishop Tillman Erb, of Kansas, preached to a large congregation from Heb. 3:6.

WEAVERLAND

1766.—After this colony was well settled as stated on page 122, a congregation was formed and organized in 1733, with ministers from the older colonies, and possibly earlier ministers than we have found, preaching and reading the Word of God in the large private houses which the early settlers soon built.

The first authentic record of a separate meetinghouse is the following: "On the 4th day of December, A. D. 1766, George Martin, and Elizabeth his wife, sold to Peter Shirk, a preacher of the Gospel, and Michael Widower, an elder of the Church, and in particular of the Mennonite persuasion, of Earl township, One acre and six and three-quarters perches of land, Together with the house of Public worship and draw well thereon erected or that shall be erected, etc., etc." (*Book P.,* Volume 14, page 51). In addition to that statement the date stone from the wall of the first house is still preserved, and is walled into the newest structure, shown in the basement, 1766. The old draw well is still remembered by several of the oldest people of the community.

It is traditionally claimed that old men related that their grandfathers went to school in an old log meetinghouse at Weaverland during the winters before 1740, by which it is believed that the first meetinghouse, also used as a schoolhouse, was built soon after the organization of the congregation, but there are no written records to throw any light on that early building, as the grounds remained a part of the David Martin farm until 1766.

This old stone house was strongly built, with the very plainest furniture. There was a long pine table around which the leaders of singing sat on three sides, with a long bench for the ministers along the north side wall. The preacher speaking or addressing the congregation, stood at the head of this table. This method of worship was patterned after the meetings held in their private homes, when they had few singing books, and fewer Bibles, and it was necessary to gather the singers and instructors around the large dinner tables of the homes.

The benches or seats for the congregation were two-inch oaken planks, a foot wide, without backs, supported by two-inch sticks or legs.

The first meetinghouse was 34 by 50 feet with a ceiling 9 feet high, the audience room being only 30 by 34 feet, seating on ordinary occasions about 240 people. There was a small living apartment in the west end of the building for the sexton.

1853.—The congregation had grown too large for the capacity of the house, and during this summer an addition was built to the western end of the house. The sexton's apartment and the entire first building were put into the audience room, which now seated nearly four hundred people. An entire new set of benches, with backs six inches wide, was placed over the whole house. This house was considered a fair average of the Mennonite meetinghouses of that day, with two large ten-plate stoves in the middle aisle. These stoves were heated with wood cut from the large natural forest near the place.

1883.—The increasing membership made it necessary for another enlargement. It was thought best to remove the old structure and build a larger one which was made of stone, 50 by 78 feet, with a seating capacity of over six hundred. A separate sexton house was also built on the same grounds the same year. The first service was held Sunday, August 5, 1883, with all the preaching in German, by the home preachers and Bishop Christian Bomberger, of Hammer Creek, from II Kings 6:1-6.

1926.—The latest stone house being too small for the fast increasing attendance on special occasions, it was removed and a new brick meetinghouse, 60 by 120 feet, with basement for special meetings, an automatic water system, and Sunday school rooms on the second floor above the cloak rooms, was erected during the summer and fall of this year.

1927.—On Saturday, January 22, an entire day was set apart for the first series of sermons and addresses in the new meetinghouse, when Bishops Noah Risser, of Hershey, Abraham L. Martin, of Pequea, John H. Mosemann, of Lancaster, Weaver and Sauder of the home district, and Preachers J. C. Habecker, of Mountville, Noah W. Horst, of Hammer Creek, John H. Hess, of Lititz, and the home preachers, I. B. Good, John W. Weaver, B. Frank Martin, and deacons, S. D. Martin and Harry E. Sauder, made addresses. A historical sketch of the congregation and its buildings was given by M. G. Weaver, of New Holland.

LICHTYS

1840.—The congregation known as Lichtys worshiped in the farmhouse of Christian Lichty, now Peter S. Weaver's place, and in the farmhouse of Peter Shirk, now the home of Herbert Ziemer, until about 1839, when Shirk's house was replaced by a new farmhouse, without any provision for the meetings. A special house of worship was built of stone in a natural woods on land now owned by Wayne S. Zimmerman, in Caernarvon township, where the members of this community worshiped forty-nine years.

1889.—More room being required and the center of the church population having moved westward, a new and a larger house, 50 by 60 feet, with heater in the cellar, was built in 1889. The first preaching in the new house was held Sunday, September 29, 1889. Two sermons of more than ordinary import were preached for the occasion by Benjamin Horning, of Allegheny, in German, and John L. Landis, of Mellingers, in English, from Luke 6:48, 49. The benediction was pronounced by Bishop Jonas H. Martin. The congregation has now taken over the old Zimmerman family graveyard, near by, as belonging to this place of worship.

CHURCHTOWN

1879.—The congregation of Caernarvon township held regular preaching services in Shirk's schoolhouse, near the home of their pastor, Christian Shirk, for many years; but on April 1, 1879, they bought an acre of land a mile east of Churchtown, and erected a neat frame meetinghouse thereon, which was changed and enlarged several times. (*Book M.*, Volume 14, page 263).

MARTINDALE

1854.—The people of the western end of the Weaverland congregation were far from their places of worship, and in 1854, a plot of ground was purchased and a neat stone meetinghouse was erected thereon, which was used and often well filled by the congregation thirty-two years, until May 15, A. D., 1886, when it was sold and converted into a private dwelling, and has now the appearance of a neat bungalow on the northeast corner of the Square in the village of Martindale.

1886.—A new and a larger meetinghouse was erected close to, and the grounds connecting with, the old Zimmerman family graveyard, in the summer of 1886. This house is now used by three branches of Mennonites and is often crowded to its capacity.

GOODVILLE

1900.—A new congregation was organized at Goodville on New Year, after a neat frame meetinghouse was erected during the summer and fall of 1899. A Sunday school was also organized at the same time. Bishop Jacob N. Brubacher, of Mt. Joy, and the home ministers preached the sermons on the day of the first service.

1924.—The first house was soon too small for the special meetings often held at this place, and, in the summer of 1924 the house was greatly enlarged, with a basement and heating plant therein, and equipped with electric lights. A well laid out graveyard is also connected with this place.

The opening day of this second house of worship was largely attended on October 15, 1924. Bishops Daniel N. Lehman, Millersville, Noah H. Mack, New Holland, Noah L. Landis, Neffsville, Isaac Brubaker, Mt. Joy, Abraham L. Martin, Pequea, and John S. Mast of Morgantown, all took part in the exercises, of which Bishop Benjamin Weaver was moderator. The texts used during the day and evening were: Psalm 24; Isaiah 54:2; Ephesians 2:20, 21, 22; and Acts 7:46-51.

BOWMANSVILLE

1794.—The first Mennonite services known to have been held in this community were held regularly in a two-story dwelling and mill combined, owned by Christian Good, on the same premises now known as Von Neida's Mill. The first special house of worship was built in 1794. This stood on the southwest corner of the crossroads, now center square of the village of Bowmansville, it being the beginning of the village. It was the only house of any kind in the village for twenty-six years and the first house of worship in Brecknock township. For thirty-eight winters, or until 1832, it was used as a community schoolhouse. The large yards around the plain little meetinghouse retarded development of that part of the little town, and as a larger place of worship was needed, the congregation built a new frame meetinghouse a mile south of the town and moved thither in 1875, where a new graveyard was also laid out at the same time.

1921.—A long-felt need for more room for the growing congregation was met by building a new frame meetinghouse on the same spot, 50 by 90 feet, in 1921, which was opened for public worship on Thursday, January 26, 1922, with appropriate services.

GEHMANS

1846.—1913.—The Gehmans, having early in the eighteenth century settled in the vicinity of their present meetinghouse, where they started their family graveyard, with the event of the first death, they for a long time worshiped with their brethren in private houses in Muddy Creek and Bowman's Mill Valleys, formed a congregation in their own vale, meeting in their spacious farmhouses until 1846, when the first sandstone meetinghouse was erected and used by making several additions thereto, until 1913, when a larger frame meetinghouse with basement was erected near the former place.

ALLEGHENY

1855.—This section was settled by the Bowman family before 1750 and is one of the outstanding places in the history of Berks county. The Mennonites held their humble services in the private homes of several families early in the time of their colonial experiences but always adhered to the mother congregation at Bowmansville. The last place of their worship in private dwellings is a small stone farmhouse, still standing near the first mill in the entire community, known as "Bowman's Mills."

The first house of worship erected for this prosperous congregation was built of stone, near their earliest graveyard, in 1855, and is still standing; although there were some improvements made to the original house, it is one of the best and most reliable reminders of the primitive places of worship used by our ancestors.

This might be the proper place to state that this small congregation was almost wiped out by the many members leaving and settling in Canadian homes during the years from 1810 to 1825, among which number was their beloved minister, Joseph Bowman.

MARTINS

1913.—A small frame chapel or meetinghouse was built by several private men and families whose ancestors lie interred in a graveyard near by, and who desired to have services and Sunday school held therein, by the several denominations living in the community, which was undertaken by the Weaverland Mission committee, and conducted with regular preaching services, mostly supported by the Bowmansville and Gehmans congregations. But for want of support by the community the Sunday school was discontinued; the services by the ministers are however still continued. With the information given by the quaint old tombstones in this graveyard, the historical research of the Mennonite Church in this part of the early settlements is easily connected with the fathers and mothers of the Weaverland Valley.

New Holland

1910.—The beginnings of our church life in this place were made on Sunday evening August 21, 1910, when Brother Noah H. Mack, who had moved into the town several months before, preached to a good sized congregation in the M. E. church building, from Matthew 13:3. This service was repeated by Brother Mack, and numerous visiting ministers invited from the entire conference district for eleven years, by the kindly permission and coöperation of the Methodist brethren.

1915.—1922.—April 11, a Sunday school was organized in the same place, through which with the kindly coöperation, advice, and guidance of Bishop Mack, a building fund was accumulated, a building site bought and offered to the church, which resulted in the erection of a brick meetinghouse in the summer of 1921, 54 by 90 feet, and opened for divine services March 18, 1922, which were conducted and planned by the two home bishops, Weaver and Mack.

Bishop Mack made the opening address of welcome and gladness, and also delivered the closing sermon on Sunday evening, and Bishop Weaver preached the dedicatory sermon, if that is the proper term to be applied in an humble Mennonite service, from Gen. 12:8, from which he drew many beautiful truths.

Bishops C. M. Brackbill, of Kinzers, and D. N. Lehman, of Millersville, also took part in the service; as did Preachers John H. Mosemann, I. B. Good, Sanford Landis, Amos Stoltzfus, John Weaver, Benjamin G. Wenger, and others.

M. G. Weaver gave a talk on Mennonite history.

1923.—The first minister ordained for this congregation as a separate organization was Noah N. Sauder in the new meetinghouse, December 20, 1923.

1926.—The first deacon was ordained in this place August 25, 1926, when Joseph S. Graybill was chosen for that place. Both brethren and the congregation are under and a part of the Weaverland-Groffdale district.

FRAZER, CHESTER COUNTY

1908—1918.—Early in colonial times the Mennonite and Amish brethren settled in the beautiful Chester Valley, towards the Schuylkill.

In 1795 the first Amish Mennonite meetinghouse was erected in America, (C. Z. Mast,) about two miles north of Malvern; the ruins of the old walls and the deserted graveyard are still there.

In 1835 the Mennonites built a neat little stone meetinghouse adjoining a family graveyard, known as Diamond Rock, being a part of the congregations of Vincent and Coventry of the Schuylkill Valley, where the Detweilers, Hiestands, Beitlers, and others worshiped, and where their tombs are found, but the meetinghouse has disappeared.

During the years of 1908 and 1909, the Weaverland Mission committee, and several brethren of Malvern, tried to hold services in this meetinghouse by organizing a Sunday school, and by preaching, by Brethren John B. Senger, John H. Mosemann, I. B. Good, and others, and by many ministers of the Franconia district. These services were however transferred to an old schoolhouse at Frazer where John W. Weaver preached the first sermon in 1910. By the combined efforts of the Lancaster and Franconia Conferences, and the brethren residing at Frazer and vicinity, a neat frame meetinghouse 34 by 48 feet was erected in 1917-1918 and a growing congregation organized there under the care of the Lancaster Conference.

1919.—The first resident officer of the church at this place was Edgar H. Taylor, who was ordained as deacon July 27, 1919, he having moved from the Weaverland district several years before the work was started at Frazer.

1924.—On the 23rd day of November Marcus Swanenburg, whose parents and several brothers and sisters with himself had become recent members of the newly organized congregation, and was for several years a diligent worker in the Sunday school and mid-week meetings of the Church, was ordained to the ministry, and the brotherhood is greatly encouraged in the manifestation of the Spirit.

There are now 45 members in the congregation, with a flourishing Sunday school, which meets every week; and regular preaching services every two weeks, and a mid-week Bible instruction meeting. An annual two days' meeting has been held many years, as has also a series of meetings been held every year. All these special meetings are well attended.

A spiritual "Fellowship" meeting was held at this place on the twentieth anniversary of their first preaching service in the old schoolhouse, on May 4, 1930, which gave some reminders of the history now making by the Church.

CHAPTER V

HAMMER CREEK-LANDIS VALLEY DISTRICT

Hammer Creek—Indiantown—Landis Valley—Hess Ephrata—Lititz Congregations

THEODORUS EBY, son of Bishop Jacob Eby, of the Mennonite Church in Zurich, Switzerland, left his boyhood home in 1704, and went to the Palatinate where he remained eleven years. When the persecutions of his people became unbearable, he, with his family of sons and one daughter, and other coreligionists and their families, came to America. In 1715, this family settled on Mill Creek, two miles southwest from the present site of New Holland, where they with their own hands constructed the first grist mill in this region, from the trees and stones in the forest on the land which they had afterwards patented to them. The place was known, in order of succession, as Eby's, Ryan's, Roland's, and now for many years Hoober's mill. It is quite close to Zeltenreich's Reformed Church, lying between the Upper Conestoga and the Pequea settlements.

This family, besides being zealous in their devotions and well versed in mechanical skill, also had a broad vision of the requirements of the settlement of a new country. Their first homes and mill were selected and built along an old Indian trail, which extended southeasterly to beautiful hunting and fishing grounds of extensive area, formed around the big springs, and along the head waters of the Pequea, Mill Creek, Brandywine, Octoraro, and their small tributaries in this region, on the southern slopes and inclines of the Welsh Mountains, the trail passing the choice of their settlements northwesterly, crossing the Conestoga, and the Cocalico, and extending through the sections drained by the Hammer Creek, into the broad expanse of the two Chickies Creeks and opening on the Susquehanna.

This same trail, used by the early Indian traders, and part of its length made famous by Peter Bizellion, whose name it bears as a public highway, was also used by the stalwart sons of the Eby family, and other Mennonites in exploring the country east and west of their homes, several of their families locating in Hammer Creek Valley, where they were joined by the Brubakers and others of the second generation from the Hershey-Brubaker colony west of Lancaster.

Christian Eby, the oldest son of Theodorus Eby, came over a part of this trail, and established his home on Hammer Creek, where he built the first mill in this section two miles north of Lititz before 1733. Jacob Hess, son of Samuel Hess, pioneer of that name of the Pequea colony, came over a long part of the same trail, and built his home near the site of the present Hess meetinghouse one mile east of Lititz, in 1734.

Christian Bomberger, who settled on a large tract of land, two miles northwest of Lititz, before 1733, having come from Baden, Germany in 1722, also one of the first Mennonite settlers in this section, likely came over the same trail in moving his family and few effects from shipboard to his chosen home, where they were soon joined by the Stauffers, Rissers, Erbs, and other Mennonite families, as well as German and Swiss families of other denominations who were arriving in Pennsylvania, in large numbers in the early years of the eighteenth century.

From the ranks of these first families—the Bombergers, Brubakers, Rissers, and Ebys—the first ministers of the Church were ordained, who formed and maintained the several congregations, which were for many years under the oversight of the bishops of the adjoining districts of the Lancaster Conference: Christian Burkholder and his successors of the Weaverland district; Peter Eby, of the Pequea district; and Jacob Hostetter and the Nisslies from the Manheim and Mount Joy districts, until the Hammer Creek district was organized as a separate charge in 1838.

BISHOPS

Christian Bomberger, a great-grandson of the first settler by the same name, in Warwick township, was ordained to the ministry of the Church on February 20, 1831; and in 1838, he was ordained as bishop of a newly organized district, under the name of "Hammer Creek," which included Hammer Creek, Indiantown, Hess, Landis Valley, and for a while, East Petersburg congregations. The last named congregation was afterwards taken from this charge and added to and became a part of the Mount Joy district.

At the time of the formation of this new bishop district in 1838, Peter Eby was bishop of Pequea; John Brubaker, of Rohrerstown; Jacob Zimmerman, of Weaverland; John Mumma, of Donegal; Jacob Hostetter, of Manheim; Michael Gingrich of Lebanon; and John Graybill, of Juniata bishop districts.

Bishop Bomberger labored faithfully in his new field for twelve years, when by mutual agreement he and his family moved to Cumberland county, Pa., where his wife's people lived. In the spring of 1850 he took up the work of the Church in that place, in which he continued until his death on February 4, 1871, at the age of 84 years, having served in his adopted home, twenty-one years, and having preached forty years in both counties.

Christian Bomberger. When the first Bishop Bomberger made ready for his moving from the district, the Church ordained Christian Bomberger, of the same community, a first cousin of the first bishop, to the ministry at Hammer Creek, but the district was served by bishops of the adjoining districts for ten years, when on January 12, 1860, the second Christian Bomberger was ordained as bishop of the district. He served the Church in that capacity faithfully, for twenty-seven years, when he retired from active service. He died at the age of nearly 80 years, on January 1, 1898.

Christian Risser was ordained to the ministry of the Hammer Creek congregation on April 6, 1874, and to the office of bishop in the Hess meetinghouse, on January 16, 1896. His preaching and official work was all done in the German language for nine years, when he asked for an assistant and retired from active service. He died on May 20, 1910, at the age of 85 years.

Noah L. Landis was ordained as a minister of the Landis Valley congregation, July 15, 1898, and on February 23, 1905, he was ordained as assistant bishop to Bishop Risser, and since the death of Bishop Risser he has the entire oversight of the district, and is the moderator of the Lancaster Conference. He belongs to the seventh generation in the direct line of descent from Preacher Benjamin Landis, who was one of the first ministers at Mellingers where the same conference met annually for over two hundred years.

HAMMER CREEK DISTRICT

MINISTERS

Christian Bomberger. The first minister known to have served in the Hammer Creek section was Christian Bomberger, a son of the first settler, and the grandfather of the first bishop of the same name who moved to Cumberland county. He was ordained about 1760, lived on the old homestead farm left to him by his father, and served his people in private houses for about twenty-seven years, when he died in 1787. His farm, containing 246 acres, was sold to his son, John Bomberger, by his other children.

JOHN BEAR and JACOB MYER are frequently mentioned as ministers at Hammer Creek before 1800; they likely followed the first Christian Bomberger in the service.

ABRAHAM BRUBAKER was the first minister in the Indiantown congregation. He came to America in 1750 at the age of 19 years and settled first near Hammer Creek, but later acquired a part of the last Indian Reservation in this section of the county, whereon he erected his home and farm buildings, and also a small schoolhouse west of his home. Here he preached the Gospel on Sundays and taught school on week days, during the winter months. He also set apart a small plot of ground adjoining the schoolhouse, on the southern slope of a small wooded hill, for a family graveyard, where he and many of his descendants are buried. He died at the age of 80 years, January 30, 1811.

ABRAHAM BRUBAKER, youngest son of the above, like his father, was a minister for the same people. He also acquired his father's farm, and from the southern end of the same farm he gave the land for the erection of the first house of worship and for a new graveyard, but he is buried by the side of his father in the old graveyard, where he was laid to rest, September 15, 1850, at the age of 76 years.

On the reverse side of his tombstone is this inscription:

DIESER BRUDER WAR EIN LEHRER
VIEL JAHRE LANG WAS DER HERR
VON DEN MENSCHEN FORDERT

The descendants of these two early settlers intend to place a substantial marker with a suitable inscription to the memory of the first settler, in this graveyard in the near future.

ABRAHAM BRUBAKER, a minister of the Reformed Mennonite Church now living near the old Brubaker homestead and graveyard, is a grandson of the last named minister of the Church. He was ordained in 1897. He has charge of several small congregations of his people.

He takes a great interest in the preservation of the old graveyard and has made a move to have a suitable marker placed into the sacred acre, in memory of the first teacher of the school in the community in the old schoolhouse on this spot; wherein he also preached to the first Mennonite congregations at Indiantown.

*During the winter of 1777-1778, when the Ephrata Cloister was turned into a hospital for the sick and wounded soldiers after the battle of Brandywine, and when many of the nurses of the community had become sick and died from camp fever, which was raging among the soldiers, and the suffering in the pest-stricken place was beyond description, John Bear, a Mennonite minister, and his wife voluntarily entered the death houses of the suffering men, rendering their services until their strength failed and both died of the malady. Sister Bear died on March 20, and Brother Bear, April 15, and they were buried with their hapless patients in the graveyard adjoining the historic place.

Whether this is the same John Bear who served the Hammer Creek congregation as their minister, can not be ascertained now.

Christian Risser was ordained about the year 1800, for the Hammer Creek section, and preached until August 18, 1826, when he died, having labored in his calling twenty-six years.

John Hess, of the fifth generation of Hesses in the Hammer Creek community, was the first one of the name to be chosen to the ministry, about the year 1800, for the section east of Lititz. He lived until November 27, 1830, when he was laid away among his ancestors.

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*Sachse's address at Ephrata, Sept. 11, 1895.

Andrew Miller was ordained for the Indiantown section in 1820 and died in 1832.

Benjamin Eby, a grandson of Christian and Catharine (Bricker) Eby, was ordained as a preacher at Hammer Creek in 1833, at the age of 35 years, and served the combined congregations faithfully until March 21, 1866, when he with his family moved to Washington county, Md., where he had intended to continue his labors in the Lord's work. But he died in his new home, on April 17, at the age of 68 years, before living there a month, and was buried at the Witmer meetinghouse, now known as Reiffs. Many of his former brethren and neighbors in Lancaster county attended the funeral, and two of his former colaborers, Christian Bomberger and John Risser, with Peter Eshleman, of Washington county, officiated.

John Risser was ordained April 21, 1851. His wife was a daughter of Preacher John and Esther Hess. They lived near Hammer Creek meetinghouse, where he died at the age of 72 years, November 20, 1873. Their son, Jacob H. Risser, having married a daughter of Preacher Benjamin Eby, of the previous paragraph, also moved to Washington county, Maryland, where he was ordained to the ministry July 11, 1875, and through the lineage of his son, John E. Risser, who married a former Lancaster county sister, Barbara W. Martin, became the grandfather of the present preacher and evangelist, John D. Risser, of Hagerstown, Maryland.

John R. Hess, of Lincoln, a grandson of the first named John Hess, was ordained to the ministry at Hammer Creek to succeed Benjamin Eby, who had moved to Washington county, Maryland, January 28, 1866. Bro. Hess served his people of the combined district until February, 1893, when he was stricken by sudden illness at a funeral at Weaverland, from which he never fully recovered. He died November 15, 1897, at the age of 69 years, and is resting with his people whom he served in life, at Hammer Creek.

Jonas H. Hess, a first cousin to Preacher John R. Hess, was ordained for the Hess congregation, September 5, 1889, at the age of 48 years. He was active in the service in the German language for thirty years and died at the age of 78 years, March 30, 1919. He owned a part of the original Hess farm in Warwick township, which was not out of the name of the first settler of that lineage. He rests with his ancestors on the spot which they purchased.

John B. Bucher, who traces his lineage to the Brubakers and the Bombergers, was ordained to the ministry at Hammer Creek, September 1, 1892, for that and the Indiantown congregations, but serves the entire district in both languages. He was the first superintendent in Hess, Hammer Creek, and Indiantown Sunday schools, when they were first organized. He gave valuable assistance in this work.

Jacob H. Hershey, grandson of Preacher Jacob Hershey of Graybills, from 1790 to 1819, was ordained as a minister of the Church at Olathe, Kansas, in 1893, and after serving that and several other congregations ten years, moved to Lititz in 1903, and in the spring of 1905 was voted a full member of the ministerial board of the district and as pastor of the congregation at Lititz, where he now resides.

John S. Hess, a grandnephew of Jonas H. Hess and a great-grandson of the first preacher, John Hess, was ordained at Hammer Creek for the district and pastor for the Hess congregation August 14, 1919. He lives on a part of the original Hess grant of land, near the meetinghouse which bears the family name.

Noah W. Horst, a nephew of the late Bishop George Weaver, of Weaverland, was ordained as minister at Hammer Creek, August 5, 1925. He resides near Hammer Creek.

DEACONS

CHRISTIAN EBY, a grandson of Theodorus Eby who was born on the first Eby homestead on the Hammer Creek, February 22, 1734, just two years after the birth of Washington, was the first deacon in the newly organized congregation, which has now grown to include the entire Hammer Creek bishop district. The date of his ordination is not known, but references to his duties and services in the Church point us to some time prior to the Revolution. He died Sept. 14, 1807, at the age of 73 years. There is little known as to his personal work, except that the congregation was so well organized and cared for by him and his ministerial brother, Christian Bomberger, the first preacher in the colony, that their work for the Church is a lasting monument to their memory. There were no separate meetinghouses in the colony during his lifetime, but he and his wife, who was Catherine Bricker, opened their dwelling, which was one of the largest in the community, as a place for regular services for many years. This house is still standing, originally built by the venerable deacon's father, Christian Eby, in 1754, and the historic barn, ninety-nine feet long, built by the deacon himself, also remains in good condition as first designed. They are now owned by Harry H. Brubaker, a descendant of the family. The erection of this barn is mentioned because of the reason for building it one foot short of one hundred feet. The devout leader of his people did not desire to exceed the length of another barn in the vicinity.

This large and influential family being in constant contact with the people of God, in their home and religious community, imbibed the spirit of their noted father, and several of their sons are often mentioned in the history and in the development of the Mennonite Church. One of them was Bishop Peter Eby, of the Pequea district, and another was Bishop Benjamin Eby, pioneer minister and bishop in

Waterloo county, Ontario. Another deserves special mention as being the mainstay and possibly the originator of the German Land Company, by which the early Mennonite settlers in Waterloo county, Ontario, were saved from financial ruin and started on the royal road to success. This was John Eby, of Hammer Creek, who was married into the Witmer family of Weaverland, from which two sections the company drew its financial strength and the Church its religious support in the project of freeing 60,000 acres of mortgaged land in that new country which included many homes of their kinsmen and brethren in Canada. The family ties, as well as the brotherly fellow feeling, among the brotherhood of Lancaster county were strengthened and their relations with the Canadian church were pleasant and upbuilding to both bodies of believers. Besides the final outcome was profitable in every way to both parties in the dealings which they had with one another.

This venerable leader of the Church has been erroneously called a bishop instead of a deacon, which no doubt was started by some one not familiar with the terms of officers or servants in the Mennonite Church and unthinkingly copied and often repeated by historians and others without investigation. In nearly all the deeds of conveyances by which the Mennonite Church in Lancaster county holds property, in which the names of deacons appear and are used, (and there are many such), their titles or distinctions are invariably, "Elder," or "Elders."

Ezra E. Eby, the renowned historian of the Eby family, a grandson of Bishop Benjamin Eby, always calls this noted man an "elder," and in none of the biographical histories of either Bishop Peter Eby, who was a minister before his father died, or in the reference of the ancestors of Bishop Benjamin Eby, was there any notice or statement that their father filled a like position as these famous and useful sons. Then again there was no bishop district wherein he lived until thirty-one years after his death; but there are several printed references that Bishop Christian Burkholder officiated as a bishop in the Hammer Creek congregations before the death of Deacon Christian Eby.

JOHN GEHMAN and JOSEPH EBERLY were both early deacons in the district, but the immediate successor of Christian Eby is not known.

DAVID BRUBAKER, residing near the Hess meetinghouse, was ordained in 1851. He died February 24, 1884, at the age of 69 years, and is buried at that place, where he served the Church thirty-six years.

EPHRAIM N. EBY, of Lititz, was ordained as the successor to Deacon Brubaker, September 23, 1884, and is still in active service, with an assistant. He was frequently consulted in compiling this history, and gave much valuable data.

JONAS W. BUCHER, of Clay, father of Preacher John B. Bucher, was ordained for the Hammer Creek and Indiantown charge September 21, 1873. He died September 19, 1904, at the age of 76 years. He wrote a valuable chronicle of the events of his district in the churches which is still kept by his son, Preacher John B. Bucher.

BENJAMIN S. HESS, a son of Preacher John R. Hess, of Lincoln, was ordained as the successor to Jonas W. Bucher, January 7, 1897. He died September 28, 1929 at the age of sixty-five years.

LANDIS HUBER was ordained at Hammer Creek, February 21, 1924, as an assistant to Deacon Ephraim Eby, owing to the increasing service and membership in the district.

JACOB M. HORST, son of Preacher Noah W. Horst, was ordained as an assistant and successor to Benjamin S. Hess, for the Indiantown and Hammer Creek congregations on June 21, 1928.

LANDIS VALLEY DISTRICT

MINISTERS

CHRISTIAN FRANTZ, one of the early ministers residing within the district of Landis Valley, lived near Oregon and served the community in private dwellings and schoolhouses with other ministers from the Mellinger congregation and from the Hammer Creek community, before 1800 and until his death in 1828.

MARTIN MYER was chosen as the successor of Christian Frantz in 1832, and filled his place until October 4, 1873, when he died.

CHARLES HOSTETTER, of Manheim township, was ordained as an assistant to Martin Myer, June 4, 1852.

JACOB ZIMMERMAN was ordained as an assistant to Charles Hostetter in November, 1868. Both preached for the Landis Valley and Hammer Creek congregations until 1893, when they became members of the Weaverland Conference. Brother Hostetter died January 5, 1904, at the age of 88 years; and Brother Zimmerman died at the age of 86 years, November 4, 1908. Both repose under the shadow of the meetinghouse where they worshiped the greater part of their ministerial lives.

DANIEL LEFEVER, a son-in-law of Preacher Abraham Martin of Groffdale, served as pastor of the congregation at Landis Valley from 1852 to 1860.

ADAM B. BRENNEMAN was ordained to the ministerial ranks, at Landis Valley, November 12, 1885, as the first English minister of the entire district, which had a rejuvenating effect on the congregation. He died at the age of 63 years, Feb. 16, 1898. His remains rest at Landis Valley.

JOHN M. LEFEVER, a grandson of Preacher Abraham Martin of Groffdale, and a son of the former minister, Daniel Lefever, was ordained September 30, 1894, to fill a vacancy on the bench after the organization of the Weaverland Conference. He died April 3, 1927, after a life of usefulness. His voice was often heard in the churches of Weaverland and Groffdale, in both English and German.

IRA D. LANDIS, son of Bishop Noah L. Landis, was ordained as an assistant to his father and to John M. Lefever, August 18, 1921, and since the death of Brother Lefever, father and son are the only ministers at this end of the district. He wrote several historical articles relating to the church in his section of the county, giving much valuable data.

DEACONS

BENJAMIN STAUFFER is the first recorded deacon to serve the Landis Valley congregation, before 1850, until he moved from the district in 1857. He may have filled his office in the Hammer Creek congregation after that time.

MICHAEL MARTIN, who moved here from Weaverland, was ordained in 1855, and served the Church until his death in 1885. He died at the age of 88 years. His lineage is traced to Bishop Henry Martin.

DAVID LEHMAN, formerly of the Mellinger congregation, was ordained as an assistant to Deacon Martin and remained in the service until his death at the age of 78 years, April 12, 1909.

BENJAMIN H. HESS, the present deacon, was ordained at Landis Valley, June 10, 1909, soon after the death of Deacon Lehman.

EPHRATA DISTRICT

MINISTERS AND DEACONS

AMOS S. HORST was the first regularly ordained preacher for the Ephrata congregation. He is a nephew of Preacher Noah W. Horst, of Hammer Creek, and was ordained on July 18, 1918. Besides his pastoral duties at home he has served as an evangelist in many places. He spent one winter in the service of the Church in Florida. He resides at Akron.

Abraham A. Landis, who was reared in Juniata county, Pa., lived in the Fentress and Warwick congregations in Virginia for some years, but being a member of the Ephrata congregation many years, was ordained as a deacon February 23, 1922. On August 22, 1923, he was relieved of the deacon's office and ordained the second minister in that place. He also has entered the evangelistic field, being used in that service in many places. Preacher Henry Auker, of Perry county, who died after thirty-two years of service in the Church at the age of 76 years, on September 24, 1866, was the grandfather of Brother Landis.

Noah B. Zimmerman, formerly of Weaverland, was ordained the second deacon at Ephrata, January 24, 1924, and continues in that place, filling the place of Deacon Landis.

John W. Hess, a grandson of Preacher John R. Hess, deceased, formerly of Hammer Creek, was ordained to the ministry at Palmyra, Missouri, by Bishop Daniel Kauffman, November 8, 1908, where he filled the place as minister and evangelist twelve years, when he was stationed at Manson, Iowa, until 1925, after which he with his family moved to his boyhood home at Akron, Pennsylvania, where he has been active as an evangelist and speaker at many special meetings for several years.

At the fall session of the Lancaster Conference in 1928, he was appointed as the pastor for the Reading Mission, in addition to his other appointments. His wide experience in the western field is very helpful to the cause.

MEETINGHOUSES

Prior to the erection of separate meetinghouses in this district the fathers and mothers, mutually and with a perfect understanding of all the members residing over the entire Hammer Creek and Indiantown region, met in public worship every Sunday in one of their large private farmhouses for which this community was early noted, so arranged that every family had the meetings every eight weeks, convenient to their home.

The large stone house of Deacon Christian Eby was one of the central places, and was the meeting place for any special gatherings at this end of the district.

In the dwelling on the farm of Casper Shirk near Shoeneck, meetings were held as early as 1740. Afterwards the meetings were held on the farm of Christian Wenger near Denver, which was the eastern end of the district.

The Henry Hershberger farm, afterwards owned by Christian Martin, now the home of Mahlon M. Zimmerman, and the farm of Daniel Brubaker, now owned by Samuel S. Gehman, were the central meeting places of the Indiantown section.

The Oberholtzer farm near Rothsville (afterwards the meetings were held in a log school and meetinghouse near the village), in 1800, was used both by the Hammer Creek congregations and the congregation of Landis Valley, and was probably the means of drawing the two congregations into closer relations and finally uniting them.

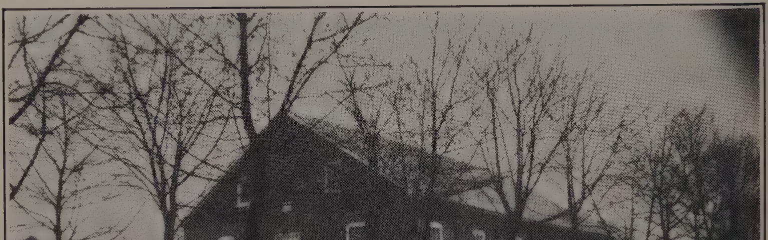
Another place of meeting was on the farm now owned by W. H. Muth, coal and lumber dealer. It is a short distance east of Lititz, and at that time was owned by Daniel Burkholder.

Another place of worship was about a mile north of the present meetinghouse. This place was then owned by Moses Bomberger. Still another meeting place was on the present John N. Wissler farm.

LANDIS VALLEY MEETINGHOUSE

HAMMER CREEK MEETINGHOUSE

INDIANTOWN MEETINGHOUSE



LITITZ MEETINGHOUSE

HAMMER CREEK

During the summer of 1819 two meetinghouses were erected. The one was built on the present site of the Hammer Creek grounds, containing 40 perches, the land having been given to the congregation by Martin Balmer and wife, whereon a neat brick meetinghouse was erected and used for nearly one hundred years, when in the summer of 1913, a large brick meetinghouse with basement was erected on the same site. It was opened to public worship on Saturday, August 16, by a sermon by John W. Weaver and appropriate addresses by the home ministers.

INDIANTOWN

During the same summer of 1819, a new stone meetinghouse, 28 by 36 feet, was erected on eighty perches of ground donated to the congregation by their pastor, Abraham Brubaker. A burial ground was enclosed on the same premises, where the pioneers of this congregation repose. The growth of this congregation was retarded by a part of their people joining with the followers of John Herr, of Lampeter, in the early part of the century, but by the introduction of Sunday schools and English preaching, it has greatly increased its membership in recent years. In the summer of 1879 a large frame meetinghouse was built on the same site, which was enlarged several times since, with a question pending now, whether to enlarge another time or whether to tear down and build much larger with the conveniences needed for the growing congregation.

The pastors of these congregations during this first building of the two meetinghouses were, Christian Risser, the first; Abraham Brubaker, the second; and John Hess, the third.

HESS

In the spring of 1856 a plot of ground was bought from John Hess by the district, for the use of the congregations worshiping east of Lititz and at Rothsville, and a neat brick meetinghouse was erected along the road leading from Lititz to Rothsville. A graveyard was laid out adjoining the meetinghouse. This house was soon too small, and after being in use thirty-five years, it was removed and a convenient structure, 54 by 70 feet, was built of bricks during the summer of 1891, with large horse sheds and tying room for five hundred horses. (The latter acts of kindness to the noble animals are no longer needed, but the same space is needed for several hundred automobiles every Sunday.) This place is now a convenient center, situated along good hard roads, and is often the scene of large special meetings. It was opened for public worship for the first time on Sunday, September 27, when Jacob N. Brubacher of Mount Joy and John B. Landis of East Petersburg, delivered appropriate sermons for the occasion from Hebrews 3:5, 6.

LITITZ

The large new houses of worship at Hammer Creek and at Hess did not accommodate the growing demands for more services for more people, and upon the solicitation of about fifty members living in Lititz, a new brick meetinghouse, 50 by 80 feet, with the conveniences afforded by the borough, was erected by the brotherhood during the summer and fall of 1906, which was opened for worship on February 3, 1907, by special sermons by Bishop Isaac Eby, in the afternoon, from Acts 7:44-50, and by Bishop Abraham Herr, in the evening, from James 1:12. The first regular services were conducted by the home minister, Jacob H. Hershey, on February 17, from Acts 19:18-20.

The attendance at all of these places gives evidence that the houses are well distributed and rightly placed for the convenience of the people for whom they were built.

LANDIS VALLEY

The first settlers of this beautiful valley attended divine worship with their mother congregation in the Mellinger section, but later in private dwellings they held services and in community church and schoolhouses, three of which are named by Historian Ira Landis: One being at Leh's cemetery, one at Roseville, and another on Dr. Shirk's farm.

The first ground for the present cemetery and meetinghouse was deeded by Christian Landis and wife to the first trustees of the grounds, November 27, 1847, upon which a brick meetinghouse, 32 by 42 feet, had been erected on the south side of the Reading and Lancaster road, which plot is now included in the cemetery. In the spring of 1884 additional land was bought on the north side of the road and a new meetinghouse, 40 by 60 feet, was built of bricks, which was opened for public services on Thursday October 2, 1884, and used by the congregation for forty-four years, when it was removed and a much larger house, with Sunday school divisions and other conveniences, was built of brick, 54 by 96 feet, facing the road. This house was opened for the use of the congregation and for the inspection of the neighboring congregations by holding a four-day Bible instruction meeting, or rather a series of meetings, with the home ministers, George R. Brunk, of Denbigh, Virginia, Alfred Detweiler, of Telford, Pennsylvania, J. A. Kennel, of Atglen, Pennsylvania, John H. Mosemann, Abram L. Martin, John W. Hess, John H. Gochnauer, and Elmer G. Martin, all of the Lancaster Conference, as instructors, on December 22-25, 1928.

With the erection of the meetinghouse at this place and at Hess the place of worship at Rothsville was discontinued.

EPHRATA

The borough of Ephrata and vicinity had many inhabitants who were members of the Church, worshiping with some congregation near by, who asked for a meetinghouse to be erected in their town, to be supplied by the ministers of the surrounding districts. This was finally agreed upon, and the house was built of brick on West Fulton street, in the fall of 1901, where the first services were held by the two bishop districts, Hammer Creek and Weaverland, with Bishops Jacob N. Brubacher of Mount Joy and Abraham Herr of New Danville in charge, on Sunday, December 1, of that year. This congregation has since been under the oversight of the two districts, with resident ministers since 1918, holding their regular communions twice a year, and church services and Sunday school every Sunday. They also have a flourishing young people's society.

This congregation is now a part of the Hammer Creek district.

CHAPTER VI

LANDISVILLE-MOUNT JOY-MANHEIM DISTRICT

Hernleys—Chestnut Hill—Landisville—Salunga—Erismans—Manheim—Kraybills—Mount Joy—Erbs Kauffmans—Petersburg—Gantz Congregations

BISHOPS

Benjamin Hershey, the first bishop of the Church west and north of Lancaster, had the greater part of this section of the county under his oversight and included in his field of labors. About the middle of the eighteenth century a new division was formed by ordaining

John Lehman, a minister in the Hernley congregation from its start, as its first bishop. His name was mentioned as being prominent in the Church when he, with two other brethren, Rudy Behm and Jacob Lighter, asked for a warrant of the Proprietors of Pennsylvania for a plot containing twenty-nine acres of land for their congregation, May 22, 1745. He died in the spring of 1790, and no doubt rests in an unmarked grave in Hernleys graveyard, which is a part of the land which he assisted in securing for the church.

Samuel Nissley, of Rapho, was ordained to the ministry in the same year in which Bishop Lehman died, 1790, and succeeded him as the second bishop of the district before 1800, serving in that capacity until May, 1838, when he died at the age of 77 years. He was the great-grandfather of the present Bishop Isaac H. Brubaker, and of the late Bishop Jacob N. Brubacher.

Christian Nissley, of near Mt. Joy, was ordained as a minister for the Kraybill and Mt. Joy communities in 1812, and in 1820 he was chosen as an assistant to Bishop Samuel Nissley, serving in that capacity for eleven years. He died December 13, 1831, at the early age of 54 years, having preached the glad tidings for nineteen years.

Jacob Hostetter, having been a preacher for the congregations around Manheim since 1807, was advanced to the office of assistant bishop in 1831, soon after the death of Christian Nissley. He served in that capacity until the death of his senior bishop in 1838, when he held the important place as bishop of this large growing district until the time of his death on April 6, 1865, at the age of 90 years. He was laid to rest in the family graveyard on his own farm, one-half mile north of Manheim.

He was moderator of the Lancaster Conference after the death of Bishop Peter Eby, in 1843, and a minister in the Church for fifty-eight years. At his funeral, which was attended by over a thousand people, Bishop John Brubaker, his assistant and coworker for many years, and Bishop Benjamin Herr, of Lampeter, preached from Hebrews 13:7, 8.

John Brubaker was a minister in the Manheim community many years, and when Bishop Hostetter's strength failed the Church laid her hands on this faithful servant and advanced him to the place of assistant bishop, early in the spring of 1861, soon after the outbreak of the Civil War. He stood by the aged bishop and the Church during those trying years, which meant much to the nonresistant people.

He died on August 1, 1870, at the age of 75 years, and rests in God's acre at Hernleys, which was the central section of his labors.

Jacob N. Brubacher was ordained for the Landisville-Mt. Joy community June 15, 1865, and was elevated to the office of assistant bishop for Bishop Brubaker, December 26, 1867, laboring in that sphere until the death of Bishop Brubaker, after which he soon became the most widely known minister in the Church, having a keen knowledge of the needs of the people of his choice and in his field of labor. He was the first bishop in this district, or in the entire northern end of the county, to use the English language in discharging the sacred official rites of the Church, and his services were soon in great demand far beyond the limits of his own district, in instructing and receiving large classes of young people into the Church, often being called into neighboring districts, east and west of his home, where the resident bishops officiated exclusively in German.

Besides being invited to preach at nearly all of the funerals of his own members, traveling many miles to perform such duties of love, he was often urged to participate in such sad rites for people of other denominations, and especially frequent were such calls from people who had no particular church affiliations.

He was moderator of the Lancaster Conference for twenty-five years, during which period he was the principal factor in encouraging the growth of the Church by extending her borders into many useful channels, such as Sunday schools, English preaching, and the distribution of proper literature among the young people. He served on many important committees in the Church at home and in other conference districts. Perhaps the most important of all such committee work was that which resulted in the publication of the first official literature adopted by the Church in general for the use of the Sunday schools.

His great interest in the welfare of the Church, his far-sighted, firm convictions as to the right course to pursue in shaping the policies and life of the Church, which were brought out during the period when Sunday schools, evangelistic meetings, and more aggressive missionary efforts were introduced into the Church, caused him to be brought into great prominence; and he was often misunderstood by those who least knew his lofty, unbiased Christian purposes, which were the true motives of all his works of love to his people and to the people of the entire Christian world.

He will for a long time be remembered as one of the pioneers of Sunday school work in the Church in Lancaster county, as mentioned in another chapter.

He died October 9, 1913, at his home near Mt. Joy, at the age of 75 years, having been a preacher for forty-eight years and a bishop for forty-six years. His remains rest under the shadow of one of the oldest Mennonite meetinghouses in the county, near the modern house of worship at Landisville, where he spent much of his ministerial energies.

At his funeral Bishops Abram B. Herr, Benjamin Weaver, and Peter R. Nissley preached to an overflowing house in the main rooms from II Kings 2:12. Preachers John B. Senger and Sanford Landis spoke in the basement from II Timothy 4:6-8; and in Bethel church near the same grounds, Daniel Lehman and Israel B. Good preached from Luke 2:29-32.

PETER R. NISSLEY was ordained as a preacher at the Kraybill meetinghouse June 16, 1904, and at Erisman meetinghouse as an assistant to Bishop Brubaker, December 26, 1911, assuming the full charge after the death of Bishop Brubaker in 1913. He served the Church in the strength of his manhood, until his untimely death May 17, 1921, at the age of 58 years, having been a preacher of great force for seventeen years.

He was a grandson of Preacher Peter Nissley, of the Kraybill-Mt. Joy congregations, who was in the ministry fifty-three years. His last official services for the Church were the baptizing of thirteen applicants on May 7, and administering of the communion service on May 8, at Mt. Joy, a week before his death. His remains repose with his ancestors at Kraybills, where the largest funeral in the history of the place was held in his memory. The funeral was attended by all the bishops in the district and by numerous ministers who had learned to know his worth.

Isaac H. Brubaker, having been a faithful preacher since his ordination to that important place in the Church for the Erisman community, August 15, 1907, was chosen from a class of seven brethren on the ministerial board at Landisville, August 25, 1921, soon after the death of Bishop Nissley; and he is now filling that place in one of the largest bishop districts in the conference. Jacob N. Brubacher, who filled this place for a long time, was a first cousin to the present bishop. His eyesight having failed during the summer and fall of 1929, he asked for an assistant in the work of his large district.

Henry E. Lutz, a son of the late Deacon Abraham Lutz, was ordained as a minister of the several congregations in the Mount Joy meetinghouse March 16, 1922, serving at home and in many special meetings in the county in this calling. He was chosen from a class of five ministering brethren by lot, in the Landisville meetinghouse on March 6, 1930, and ordained as an assistant bishop to Bishop Brubaker.

MINISTERS

Kraybill-Mount Joy District

The ministering brethren and bishops of the early church in this large district rode over a large circuit, serving many brethren scattered over four townships, which are now divided and grouped into twelve congregations, being so centered and located that nearly all of the members of this section of the county can attend two divine services every Sunday without traveling any great distance and without any inconvenience to them. The stranger hardly recognizes any of the lines of division between the various sections, while the home people are socially and religiously bound together as one people interested and zealous for the welfare of the combined group.

Besides the bishops mentioned in the previous pages, all of whom preached in the district many years before their elevation to that office, the following brethren broke the bread of life and assisted in forming the lines and establishing the principles of the fathers and of the Word of God among a prosperous people.

JACOB HERSHEY was ordained for the Mt. Joy community in 1790, preaching for the several congregations until the time of his death, October 12, 1819, at the age of 72 years. His remains rest in the Crossroads cemetery, whither they were followed by many of his brethren, after laboring for and among them for twenty-nine years.

MARTIN NISSLEY was ordained as preacher of the same community in 1832. He lived to serve his people only two years, when he died at the age of 50 years, November 19, 1834.

JOHN NISSLEY. According to the *Brubaker Genealogy*, John Nissley, a son of Bishop Samuel Nissley, served as minister for several congregations many years somewhere in this district. He died in 1847, at the age of 61 years. He was the grandfather of Deacon Norman Newcomer, of Chestnut Hill.

PETER NISSLEY, brother of Deacon John Nissley, and a son of Bishop Christian Nissley, was ordained a preacher for the Kraybill-Mt. Joy community October 30, 1836. He was a preacher of great influence far beyond his home county and congregations, having been an extensive traveler. He visited many churches in the middle West and Canada, having made numerous trips among the scattered churches. He died at his home in Donegal township, January 16, 1890, at the age of 87 years, after filling the pulpits for his churches fifty-three years. He reposes with his ancestors in the Kraybill cemetery. His colaborers preached from II Timothy 4:7, 8 to many people at his funeral.

Ephraim N. Nissley, in the ancestral lineage from Bishop Samuel Nissley through his mother, was ordained at Kraybills, February 6, 1879. He served the Church at home and in many neighboring, as well as outlying, districts for twenty-eight years, having been an extensive traveler. He served on the evangelistic committee, for scattered congregations several years. He died at the age of 66 years, at his home in Mt. Joy, March 9, 1907, and was laid to rest at his familiar church home, in the Kraybill cemetery.

B. Lehman Kraybill was ordained as preacher of the district at the meetinghouse which bears the name of his ancestors, January 30, 1913, and entered into the work of the Church with great zeal. The district enjoyed his services for thirteen years, when he died March 6, 1926, at the early age of 33 years, and his remains mingle with the dust of his father's in the God's acre at the old meetinghouse.

Amos Hess was ordained to the ministry for Mt. Joy-Kraybill congregations, August 26, 1926, to fill the place made vacant by the death of Brother Kraybill, and is now serving the Church in his appointed field.

MINISTERS

Landisville-Chestnut Hill-Salunga District

The first minister known to officiate for the congregation in the Chestnut Hill community, was

Johannes Greider, grandfather of the present aged deacon, Jacob Greider, of Salunga. He was likely appointed to the position before A. D. 1800. He died in March, 1830, leaving a large family.

Tradition tells us that there was another minister appointed during the last years of his life, whose name is not remembered nor known.

Peter Summy, who moved from Earl township, is said to have been one of the early ministers in Hempfield township. He died in the 70th year of his age, January 20, 1836.

John Summy, a son of Peter Summy, was ordained to the ministry for the several congregations in 1826, at the age of thirty years. He died at the age of 40 years, May 22, 1835. Both these early ministers are interred in the Landisville cemetery, close to the present meetinghouse. Their ancestor in America was Preacher Hans Peter Somey, in Earl township. (*B. Annals*, page 651.)

David F. Brubaker was ordained to the ministry at Erbs meetinghouse in Cumberland county in 1848. His wife, Elizabeth, was a daughter of Preacher John Erb, of that place, and a sister to Preacher John Erb, who officiated in the several churches in Dauphin county.

In 1851, Preacher Brubaker and his family moved to East Donegal township, and he became the pastor of several churches in his new home, in which capacity he served until the time of his death, October 13, 1893, at the age of 79 years. His funeral, held at Kraybills, was largely attended. The remains of this sainted couple rest in the historic graveyard adjoining the meetinghouse. (*Herald* and *Biog. Annals*.)

Christian Nissley, of Chickies in Rapho township, was ordained principally for Chestnut Hill congregation October 7, 1832, and preached for that and for the Mt. Joy congregations for fifty years. He died August 6, 1882, at the age of 87 years. The *Mt. Joy Herald* of that time says: "There were between 300 and 400 carriages, besides many persons from the neighborhood and surrounding towns and villages who came on foot. The services were held in the large barn. After the burial nearly all the people partook of the dinner spread on large tables under the trees of the orchard. Mr. Nissley was an honored preacher of the Mennonite Church for many years."

PETER RISSER, preacher in the Chestnut Hill-Mt. Joy community many years, died suddenly at his home at Mt. Joy, June 21, 1864. He was nearly 67 years old. The date of his ordination is not known. At his funeral John Brubaker and John B. Landis preached from Luke 2:29-32. He had made several journeys to Ontario, where he had many near relatives who had moved from Lancaster county.

HENRY SHENK was ordained as the successor to fill the vacancy caused by the death of Preacher Risser, in September 1864. From the columns of the *Herald of Truth,* of November of that year, we learn that owing to the extreme illness of his son, John Shenk, who died October 3, the father, being in the lot with seven other brethren, could not be present to take his book, which was left for him and taken to his home, where he was ordained to the important office which he served for fifteen years.

BENJAMIN M. MUSSER was the assistant pastor of these several congregations during a part of 1878 and 1879.

HENRY E. LONGENECKER was ordained at Chestnut Hill, February 19, 1880, and died at his home in Salunga, January 1, 1928, at the age of 74 years, having been in the ministry nearly forty-eight years. During that period he was absent only a few times from his appointed place of worship, and often attended divine worship at Kraybills, Salunga, and Landisville. His funeral was attended by thirty-six ministers and nine deacons, at Salunga, where the entire home board of ministers preached from Matt. 25:23 and John 17:4.

HIRAM G. KAUFFMAN was ordained preacher in the new meetinghouse at Salunga, on June 14, 1894, and this congregation, with the one at Landisville, has since been under his care with the assistance of the neighboring ministers. He is a son of the late Deacon Isaac Kauffman.

SETH EBERSOLE was ordained as preacher or as assistant to Brother Longenecker at Chestnut Hill, August 15, 1918, and since the death of his senior member of the board is serving the congregation as their pastor. He is a great-grandson of Bishop Peter Ebersole. He is also a contractor, having built several of the large meetinghouses in the county.

MINISTERS

Hernley-Gantz-Manheim-Kauffman-Erbs-Erisman District

Benjamin Hershey, who died May 7, 1842, was one of the earliest ministers in this community. He lived north of Manheim and rests in a small family graveyard with others of his family, not far from the Hostetter family graveyard. His services were nearly always held in private dwellings, schoolhouses, and barns. The privation and zeal of these faithful ministers and their wives of the early stages of the Church are bearing precious fruit.

Samuel Hershey, ordained preacher for the several congregations many years ago, died April 25, 1893, at the age of 83 years. The funeral text, from which his colaborers preached to many people as he was interred in the family graveyard near Manheim, was Daniel 12:2, 3.

Abraham Horst was ordained at the Hernley meetinghouse, in 1868, and continued in the good offices of his calling until his death August 15, 1905, at the age of 84 years, have been in active service for the Church thirty-seven years.

Jacob H. Snavely, a grandson of Bishop John Brubaker (his mother having been Susanna Brubaker), was ordained a preacher at Hernleys, the same district in which his sainted grandfather labored, April 4, 1878. He remained true to his appointment for twenty-six years, and died at the age of 75 years, January 14, 1904. The two last named ministers are interred in the Hernley graveyard.

John B. Snavely. Six months before the death of his father, John B. Snavely was ordained to fill the place of the elder man whose strength was failing. The services were held at Hernleys, August 13, 1903. Brother Snavely is still filling his place, with an assistant.

Abraham Risser, a grandson of the late Bishop Christian Risser and a son-in-law of Preacher Snavely, was ordained as the assistant minister at Hernleys, July 14, 1927, for the several congregations in the district, of which he is now the youngest preacher.

Benjamin B. Stauffer was the first home minister to be ordained at Kauffmans, on June 14, 1900. Besides faithfully discharging his duties for his own congregation, he served in many other congregations of the district for nearly twenty-eight years. He died at his home in Manheim, January 5, 1928, at the age of 72 years. Bishops Isaac H. Brubaker and Noah Risser, and Preacher Aaron H. Wenger preached from John 17:14 to the mourning congregation at his funeral.

William Heisey was ordained as an assistant to Brother Stauffer, at Kauffmans, August 4, 1925, and is now the pastor of that congregation.

Joseph Boll, Sr., was the first home or special minister for the Erb congregation. He was ordained at that place March 21, 1895, and filled his ministerial calling over the entire district, as well as allowing himself to be used in many parts of the county on special occasions. He remains well preserved for the work of God's great harvest field.

Joseph Boll, Jr., was called to the ministry as an assistant in the entire district and especially to be a helper of his aged father, at Erbs, August 13, 1915, and father and son are often preaching from the same sacred desk in one service.

Aaron H. Wenger was the first minister to be ordained in the Manheim meetinghouse, for the recently organized congregation. The service was held Tuesday, February 28, 1907. Bishops Jacob N. Brubacher and Isaac Eby conducted the service.

Samuel S. Lehman was chosen as an assistant pastor for the congregation at Manheim, August 16, 1927. Both brethren are often heard in the service of the Master in the other congregations of the district.

Martin G. Metzler. After the death of Preacher Horst and Isaac H. Brubaker's elevation to the bishop's place, a move was made for an assistant as pastor for the Erisman congregation, which resulted in the call of Brother Metzler, July 26, 1923. He is a nephew of Deacon Daniel Metzler, and both are lineal descendants of Bishop Metzler, of colonial days.

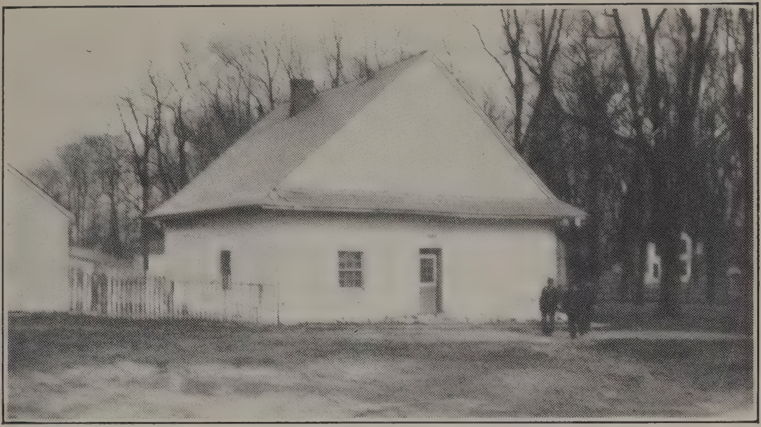
MINISTERS

Petersburg District

John Sloat was the first minister known to have been pastor of the Mennonite people of the vicinity of Petersburg. When he first preached is not known. He died April 29, 1848, at the age of 50 years.

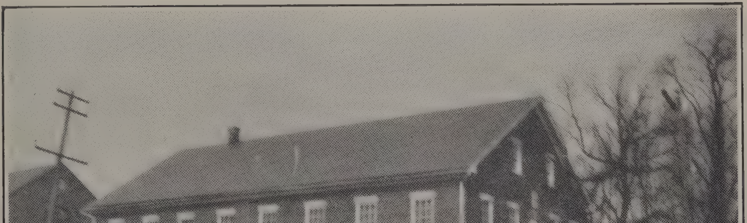
Christian Becker was ordained preacher at this place in 1837. He died October 27, 1875, having served thirty-eight years. Tradition tells us that during the early lifetime of these two ministers the membership did not exceed fifteen members. God be praised for the increase, and the present prosperous congregation and Sunday schools.

John B. Landis, great-grandson of Benjamin Landis, first preacher of that name in America, was born in East Lampeter township, but moved to East Hempfield township in 1844. He was ordained as minister and pastor of the little flock of Mennonites of the East Petersburg community, in the log meetinghouse at that place, October 18, 1849, at the age of 29 years. He took up his ministerial duties as pastor of this, and of the Landisville congregations, which he continued for fifty-two years. He died April



LANDISVILLE MEETINGHOUSE

One of the old landmarks. This house was built in 1752.



LANDISVILLE MEETINGHOUSE

The present place of worship.

ERBS MEETINGHOUSE

MOUNT JOY MEETINGHOUSE

26, 1902, at the age of 82 years. During the period of his ministry, both congregations grew and multiplied in their number of services and in membership, which caused the saintly man of God much pleasure in his declining years.

Tobias Shenk was chosen as an assistant in the laborious travel necessary to serve the two congregations, in the new meetinghouse at Petersburg in the summer of 1868. He was the constant companion and colaborer of his senior in the work, until the death of Brother Landis, and continued as the worthy adviser on the ministerial board until October 13, 1915, when he died at the ripe age of 93 years. He was the oldest minister of the Church in the county, but his time of service as a preacher, forty-seven years, did not quite equal the time of service of his predecessor.

John Rohrer was 65 years old when he was chosen by lot, from a class of various ages, as minister of the Petersburg congregation, on October 20, 1892. His advancing age did not hinder him from being very useful to his people for sixteen years. He died in the "fullness of his time," at the age of 81 years, December 6, 1908.

Christian M. Lefever, a grandson of Preacher Abraham Martin of Weaverland, a son of Preacher Daniel Lefever and a brother of Preacher John M. Lefever, both of Landis Valley, all now deceased, became the next minister of the congregation, December 4, 1902, at the age of 40 years, but after officiating in the various duties of the ministerial office for eighteen years his health failed, and he died February 14, 1920, at the age of 58 years.

All of these faithful ministers of the Gospel and servants of God were interred in the cemetery adjoining the old place of worship. They are sleeping under the shadows of the meetinghouse, where they all loved to speak comforting words, encouraging their hearers to live quiet, peaceful lives, looking forward to a glorious life everlasting.

Frank N. Kreider, of Petersburg, was selected by lot from a class of twelve brethren, and ordained January 24, 1907, to fill the place of Brother Rohrer, whose advancing age caused this move at his request.

John H. Gochnaur was elected by lot and ordained as one of the ministers and pastors of this growing congregation, on August 15, 1922. His voice is frequently heard in special meetings of the county, as an evangelist, and as a Bible meeting instructor.

It will be noticed that in this large bishop district, as in other localities, there was a decided movement started several generations ago to have one or two particular pastors with a deacon who shall be responsible for one or two congregations, while all of the ministers of a board or "Bench," of a district are supposed to preach to every one of the congregations whenever called upon to do so or upon the suggestion of their superiors in office; all of which seems to be an effective and acceptable plan of more personal work, and yet it gives the entire district the wholesome benefit of an occasional change for both the ministers and the laity.

DEACONS

Entire District

John Nissley was ordained about the same time that Preacher Jacob Hershey was ordained for his duties. Both served for the Mt. Joy-Kraybill community, and by a strange coincidence Bro. Nissley died only fifteen days after the death of his worthy colaborer. He passed away October 19, 1819, at the age of 69 years. These two men ministered together for thirty years.

Michael Horst, the successor of Deacon Nissley, was called to his place in 1820; died November 23, 1830, at the age of 79 years, having been deacon of the young organization only ten years.

CHRISTIAN HOSTETTER was ordained deacon at Kraybills in 1832, and officiated in that place for fifteen years. He died November 18, 1847, at the age of 82 years.

JOHN NISSLEY, son of Bishop Christian Nissley and brother to Preacher Peter Nissley, was the next deacon. He was appointed before the death of his aged predecessor, in 1843, and served forty-two years. He died October 22, 1885, at the age of 84 years. Text, Luke 2:29-32.

HENRY S. NISSLEY, ordained April 16, 1879, was the first officer of this district to keep record of church affairs. On the first page of the book he entered this note which explains itself:

"The object of this book is to keep a record of church affairs, its history, of the ministers, deacons, and members and its doings. I have taken all that I could get from the notes of my grandfather, Christian Nissley, my father, John Nissley, Sr., Peter Nissley, and others. I have taken notes myself, and intend to continue in them as long as I am able, or as long as my term of office shall last, and I wish my successors would continue the same."

This entry is dated February 14, 1889 and signed Henry S. Nissley.

Brother Nissley's records are quite valuable and have already become highly prized by the Church. They increase in value as they grow under the continuation of his successors. He died February 6, 1907, at the age of 79 years, rounding out twenty-eight years in this service of the Lord and the Church. Bishop Jacob N. Brubacher and Henry E. Longenecker preached to a large congregation at his funeral, from Luke 2:29.

ABRAHAM B. LUTZ, long in the Sunday school work in Donegal township, was ordained as deacon at Kraybills, September 24, 1904, several years before the death of the former deacon, serving eighteen years. He died after a lingering illness, August 7, 1922, at the age of 59 years.

DANIEL E. MILLER was ordained deacon of the several congregations at Mt. Joy, August 3, 1922, and continues in the service of the Church.

In commenting on the ordinations and deaths of the members of the ministerial board as noted, Brother Amos R. Nissley, now also deceased, makes the following remarkable review and notes of coincidences:

"Jacob Hershey and John Nissley were ordained the same year, labored together thirty years, and died fifteen days apart.

"Christian Nissley and Michael Horst were ordained a few months apart, labored together eleven years, and died a year apart.

"Peter Nissley and John Nissley labored together thirty-seven years, and died four years apart.

"Ephraim Nissley and Henry S. Nissley labored together twenty-eight years; died one month apart.

"Peter R. Nissley and Deacon Abraham B. Lutz were ordained the same year, labored together seventeen years, and died a little over a year apart." These men always labored together in pairs, as minister and deacon, in the same congregations.

CHRISTIAN MUSSER, the first deacon known to officiate at Chestnut Hill, died February 19, 1830, at the age of 68 years. He assisted in the organization of the congregation and labored there during the time of Preacher Johannes Greider. Both died in the same year.

CHRISTIAN NEWCOMER followed in the office of deacon in 1831 after the death of Musser, continuing therein until his death on February 24, 1884, at the age of 75 years. Luke 2:29 was the text used at his funeral at Kraybills.

Tradition informs us that Joseph Sherck was deacon of one or several of the congregations, having been ordained as a minister about 1800, but by the consent of the brotherhood, he served them as deacon.

JACOB M. GREIDER, of near Salunga, was ordained deacon in the Chestnut Hill meetinghouse, June 17, 1883; at the age of 95 years, he was well preserved, attending church services regularly and performing some of the duties of the office. He died Jan. 13, 1931, aged 96 years.

CHRISTIAN F. CHARLES was ordained deacon at Salunga, June 17, 1898.

NORMAN S. NEWCOMER, of Chickies, was ordained deacon at Chestnut Hill, January 1, 1920. The two brethren last named are continuing in their sacred calling. Norman S. is a nephew of the former Deacon Newcomer.

PETER E. HERNLEY was the first deacon remembered to have been appointed for Hernleys, early in the century. He died May 8, 1842, at the age of 53 years, and lies at Hernleys.

SAMUEL LEHMAN was ordained in 1842 after the death of Deacon Hernley, and died April 6, 1869, at the age of 75 years.

DAVID HERSHEY was ordained on June 1, 1868, and was active in the work of the Church thirty years. He died December 3, 1898, at the age of 82 years.

JOHN B. BRUBAKER, of Manheim, was appointed at Hernleys as an assistant to Deacon Hershey, December 24, 1891, serving in that capacity thirty-seven years. He died September 11, 1928, at the age of 79 years.

DANIEL S. METZLER was chosen by lot at Hernleys February 2, 1901. He is an uncle to Preacher Martin G. Metzler. His ancestors came from Lampeter.

HENRY S. HAGY was also ordained at Hernleys, September 29, 1914. The two last named brethren are performing all the duties of the work pertaining to this office in the several congregations, in and around Manheim.

Hiram B. Strickler, one of the present deacons in the district, was ordained at Landisville, February 6, 1919.

Isaac Kauffman was the first known deacon for the Petersburg congregation. He suffered from a fall about 1860, which disabled him and he could not discharge the full duties of his office. He lived until March 12, 1888, when he died at the age of 86 years. At his funeral his colaborers preached from the text, Revelation 14:12, 13.

Jacob B. Harnish was duly chosen as assistant deacon, after infirmities came upon Brother Kauffman in 1860, and was faithful to his calling thirty-seven years. He withdrew from active service, due to his advancing age, in 1897, but continued in regular attendance at divine services, rendering such assistance as his failing strength permitted until his death at the age of 89 years, August 28, 1917.

Amos G. Kauffman, a grandson of the first Deacon Kauffman and a brother of Hiram G. Kauffman, of Landisville, was ordained deacon of the growing congregation at Petersburg February 2, 1898, having been the youngest member of the class taken into the lot. He was active in the establishing and building of the Old People's Home near Lancaster, and continues to be one of the trustees. He is also the deacon of the congregation organized at the "Home."

Herman H. Metzler was ordained as deacon of the several congregations, at Erbs meetinghouse, Thursday, January 12, 1928.

MEETINGHOUSES

Hernleys

The ground for the Hernley meetinghouse and burial plots is no doubt the only meetinghouse or cemetery land now owned by the Mennonite Church in Lancaster county, which was deeded direct from the sons of William Penn, as Proprietary Governors of Pennsylvania, to any of our church fathers.

In *Patent Book A.*, Volume 7, page 477, in the office of Internal Affairs at Harrisburg, are the records of the warrant and order to the Surveyor General of May 22, A. D. 1745, to lay out and set apart 28 Acres and 49 Perches with the usual allowances, in Lancaster county, Penna., to John Leman, Rudy Behme, and Jacob Lighter, for the use of the Society of Mennonites, living in Rapho township, which was sold to them for FOUR POUNDS, SEVEN SHILLINGS, AND EIGHT PENCE.

The deed of conveyance, with the names of Thomas Penn and Richard Penn thereon named as "Proprietaries," and which was issued and delivered to the above named trustees, May 10, 1754, with the original endorsements on the outside, "MEETINGHOUSE PATENT," is now in possession of Abraham Hernley, sexton and caretaker of the grounds and house of worship for many years.

Brother Hernley also saved an old wall cupboard taken from one of the early meetinghouses, which has on its door hand-made lock and hinges, the lock having the date, 1787.

In this same cupboard he also preserves an old pewter communion cup, which was used in the service of the church during a part of his time of being connected with the care of the same. At the suggestion of the presiding bishop at that time its use was discontinued because it was too small.

The first place for divine worship at this place was, beyond any doubt, erected as soon as the application for the grounds was made, in 1745, although the records preserved for this work give the date of first meetinghouse at Hernleys, as 1766. This first house was also long used as a schoolhouse for the community.

This first house with several changes was used by the congregation for one hundred and three years, when it was torn down and a new brick meetinghouse was built near the old foundation. This house was enlarged and changed by adding twenty-four feet thereto in the summer of 1919; having been opened again for worship, October 11, 1919, when Bishops Peter R. Nissley, Benjamin Weaver, and David Westenberger preached to a house full of people from Genesis 18:—. This is now one of the substantial places in the county, being finely situated, with the graveyard conveniently adjoining the meetinghouse. The first grave in the present cemetery was made on May 31, 1856, when Anna Horst, a daughter of Preacher Abraham Horst, was buried.

KRAYBILLS

For twenty-two years after the organization of the congregation at this place the fathers worshiped in private homes of the members.

On November 10, 1810, Jacob Kraybill donated a plot of ground for a meetinghouse and for a horse hitching ground; and in the summer of 1812, a meetinghouse with hewn logs, cut from the surrounding timber lands, was built on a stone foundation, without cellar. The inside of the house had sawed floor boards. The audience room was open to the roof, with an open fireplace in one of the rear corners. There were two outside doors, with small glass window panes. The roof was made of split shingles. The entire cost of this first house was $569.48.

This first log house was used as it was built for twenty-eight years, when in 1840, an addition of twelve feet was built to the north gable end. This addition was divided into two rooms, one for the brethren and one for the sisters' cloak rooms and council chambers. The fireplace was removed, and a large ten-plate wood stove was placed into the middle of the audience room.

In the summer of 1869 the entire wooden building was removed and a new brick meetinghouse, 40 by 60 feet, was erected on the same spot which had been occupied by the first house. This house was built at a cost of $3,133. The building committee having $807. of the funds which were collected for the erection of the house left, it was unanimously voted to hand such surplus funds over to the deacon of the church for a poor fund.

After this brick house was in use twenty-eight years, it was found to be too small for the increasing members, and in the summer of 1898 it was removed and a larger one, 54 by 80 feet, with basement under the whole of it, was erected, having a seating capacity of over eight hundred people. It was opened for services in the afternoon of August 28, 1898, with Bishops Jacob N. Brubacher and Martin Rutt and Preacher Ephraim N. Nissley of the home districts, and Bishop Benjamin Zimmerman, of Cumberland county in charge. They spoke from Hebrews 3:4. Addresses were made by Benjamin Lehman and Abraham Eshleman, of Millersville.

The present beautiful cemetery is an outgrowth from a private burying ground of the Mumma family, to which additions have been made several times.

Much of the information concerning the old meetinghouses and early ministers at Kraybills was contributed by Brother Amos R. Nissley of that church, now deceased. The Oct. 1, 1898, *Herald of Truth* has an interesting article on the history of this church and the ministers and deacons who had served up to that time.

Mt. Joy

This congregation is an outgrowth of the Kraybill congregation and members of other congregations moving into the borough. The house was erected during the summer and fall of 1908. It is built of bricks, 54 by 88 feet, with a well lighted basement for extra services and for accommodations for funeral occasions. It was first opened for services on Saturday afternoon, February 13, 1909, by special services by Bishops Jacob N. Brubacher and Isaac Eby, of the home district, and by Benjamin Zimmerman of Cumberland county. The services were continued every evening for a week by Preacher John B. Senger, of Kinzers.

This congregation uses the cemetery at Kraybills for the interment of their dead, having no cemetery directly connected with their new place of worship.

CHESTNUT HILL

The first house of worship was erected on land of Greider in 1790, and used as the property of the church until this plot and additional land for horse tying and other purposes was deeded by Martin Greider and Michael Hoffman to Samuel Nissley, Michael Seichrist, and Joseph Sherck, for the Mennonist Religious Society of Hempfield township, in which deed mention is made of the meeting-house already erected thereon.

It will be noticed that Samuel Nissley and Joseph Sherck were before mentioned as being on the minister's board. It here appears as if Seichrist may also have been a minister or a deacon of the early congregation.

The first log house was used by the congregation until 1874, when a new brick house was built, and opened for regular religious services on July 12, 1874. This house was in constant use until it became too small for the demands of the increasing numbers of worshipers, when it was enlarged and remodeled in the summer of 1909. There is no cemetery connected with this house.

LANDISVILLE

The vicinity of Landisville was one of the first central points for a Mennonite congregation in this section of the county. As early as 1740 the scattering families gathered to receive religious instructions from their ministering brethren in their private homes. The first separate house of worship was erected of logs, on the same grounds which are still maintained by the church for their graveyards and religious services, in 1752, which date is still exhibited on the second house which was erected in 1790 and which is still standing, having been used as a comfortable house for the sexton for many years.

The first log house was used by the growing congregation for thirty-eight years; the second one sixty-five years.

In 1855 the first brick meetinghouse, 40 by 50 feet, was erected near the second house, on the same premises. In this house Bishop Jacob N. Brubacher preached his first sermon in 1865.

This house being too small, it was replaced in the summer of 1912 by a more spacious one, 54 by 96 feet with a basement, having modern heating, lighting, and seating facilities. It was formally opened to the public for regular worship on Washington's Birthday, 1913, with a special all-day service for the occasion by sermons and addresses by Bishops Jacob N. Brubacher, Abraham B. Herr, Noah L. Landis, C. M. Brackbill, and Peter R. Nissley.

The old meetinghouse on these grounds is possibly the best type of the colonial places of worship for the plain churches now in existence in the county, and should be carefully preserved by those who have the care of those sacred grounds and surroundings.

SALUNGA

The new meetinghouse at Salunga became a necessity when many of the members of the Landisville church and from other places moved into the village, and by an amicable movement the new congregation was organized and a new meetinghouse built of bricks, with basement, 50 by 65 feet, in the summer of 1893. It was opened for services, which have since continued regularly, on October 15, 1893, with a large crowd of people present, who heard sermons and addresses by ten ministers who were present for the occasion. The principal sermons were preached from Acts 7:47-50 by Bishop Jacob N. Brubacher, in English, and John Landis, in German. Both the Landisville and Salunga churches have their separate Sunday schools.

ERISMANS

This congregation, like many others, took its name from the first Mennonite settler. It is not known when their first gatherings to the honor of God were held, but the first meetinghouse was built in 1798, on land belonging to Abraham Erisman. The following year, October 18, 1799, he sold one acre of land to Samuel Nissley and Christian Metz, trustees of the Mennonite Society of the western part of Rapho township, together with the meetinghouse thereon erected.

This house was in constant use for nearly one hundred years with several necessary repairs, but it was removed in the spring of 1891, when a large brick meetinghouse, 50 by 75 feet, was erected. It was ready for divine services on August 31, of that year, when Bishops Jonas H. Martin of Goodville, Isaac Eby of Kinzers, Martin Rutt of Donegal, and Jacob N. Brubacher of Mt. Joy, addressed the large number of people who had gathered to rejoice with the congregation in their occupancy of their new church home.

Gantz

With the extension of the borders of the several congregations northward, it became necessary to have more convenient church centers in that community, and by mutual agreement the members of the Reformed Church sold their house of worship, which was situated conveniently to many of our people, together with several acres of land, known as the "Gantz meetinghouse," to trustees selected by the newly organized congregation, on May 8, 1880. The property was used for thirty-five years by the Mennonites, in the same place and condition as it was purchased, when in 1915, the old house was torn down and a new brick meetinghouse, 40 by 60 feet, was erected on a more convenient spot on the same premises and opened for worship on Christmas day of that year, with suitable services and sermons, which were continued by a series of meetings held by the late lamented Sanford Landis of Mellingers congregation, which continued over a week.

Erbs

The deed for the first land sold for this congregation for church and school purposes was given by Joseph Erb, and Barbara his wife, November 6, 1794 (*Book L.,* Vol. 3, page 348), "to Peter Leman, minister of the Gospel for the Baptists, called Mennonites," and to Peter Erb, a trustee of the same order. In this deed is contained a lengthy agreement and order of regulations to be observed by both the ministers and the teachers of the school; and in the recital it is stated that the meetinghouse was already erected before this deed was delivered.

The first house was used by the congregation until 1854, when the society bought land more suitable for their location, one-half mile south of the first place of worship, and erected a neat meetinghouse on lands donated to them by John Hershey. The first services were conducted by Bishop Jacob Hostetter, from Isaiah 66:1.

This second meetinghouse was enlarged in the spring of 1870, and was used continuously until it was destroyed by a cyclone on April 2, 1912, after which the present meetinghouse was erected. It was opened for services January 25, 1913, when the home bishops, Brubaker and Nissley, preached from the same text as was used in the opening of the former building fifty-eight years before. This new house was likewise immediately used for a series of meetings, which began on the opening day and were conducted by Henry Haverstick.

KAUFFMANS

Prior to the year 1800 the brotherhood which was later organized into the Kauffman congregation, worshiped in a building used alike for school and church purposes, at Sun Hill, several miles from the present church property.

The first meetinghouse for the present congregation was built of bricks on one hundred and thirty-three perches of land donated to the church by Abraham Kauffman, in the summer of 1860. And by his will, dated February 13, 1879, he devised and gave his entire farm containing ninety-seven acres, in Penn township, to the "Kauffman Mennonite Church, the same to be held in trust by them, the net proceeds of which shall always be used as a poor fund, by the said congregation and what is not needed for that purpose shall be used for missionary purposes." This liberal donor, Abraham Kauffman, died December 17, 1886. The charter for the purpose to legally accept and hold the gift, was granted to the first trustees, John B. Reist, Joseph Stauffer, and John Cassel, July 26, 1887. (Recorded in *Charter Book,* No. 1, on page 361, in the Recorder's Office at Lancaster.)

In 1891 the house was enlarged and remodeled. It now presents a good appearance and has a well regulated cemetery in the rear. This cemetery contains many bodies which were removed there from several family graveyards on farms in the vicinity, as well as the remains of many families who started with new burial plots since the church was built in 1860. The Kauffman family repose in this sacred spot.

MANHEIM

The entire bishop district concluded to build a new meetinghouse for the convenience of the members of the church who had moved into the borough of Manheim, in the spring of 1896, and by the 24th day of November a neat frame meetinghouse was opened for worship. A new congregation was soon organized, which by the evidence of the increasing membership has proved to have been a wise movement.

PETERSBURG

The prosperous church of Petersburg had its origin, like others, in the homes of the early members of the organization.

As early as April 2, 1831, there was donated as follows:

> A certain lot of ground situate in the township of East Hempfield, with the purpose in view of promoting the worship of Almighty God, and the Gospel of Jesus Christ, to and for the use and benefit and behoof of the Society called Mennonites; and the meetinghouse thereon erected being for their place and house of public worship; AND next after and at

all times when it will not be actually used for that purpose by the said society called Mennonites, That all and every Protestant minister or preacher of the Gospel may hold public meetings therein for Divine worship without hindrance or molestation forever.

The log building was very old, and was likely built before the Revolutionary War. Tradition has it that when it was built every settler brought a log for its construction. Most of the logs were brought by the brethren in the Mennonite Church, but the logs brought and labor done by men of other churches gave the house the characteristics of a union house, which was properly recognized in the deed given by Jacob Hershey, who was a member of the Mennonite Church.

It was used as a schoolhouse before 1825, as was attested by men and women who attended school there, in their talks about the community many years ago.

The Lutherans also are said to have held worship within the walls of the old house before the erection of their place of worship in the village in 1847.

For a long time the membership of Mennonites was limited to from twelve to fifteen, but in the early sixties it began to increase and was soon too large for the little log meetinghouse, and they assigned and transferred all their right and claims which they had to the historic and much honored place to the Dunkard or Brethren Church, on September 29, 1867.

In the same year, 1867, a tract of land was purchased in the northern section of the village, and on it was erected a brick meetinghouse, 40 by 60 feet. But, like nearly all other congregations in the county, it became too large for the house, and after using it twenty-nine years, it was taken down in 1896, when a new house, 54 by 80 feet, was erected with basement and dining rooms under the entire building. The horse tying room, which is now used for parking, and the cemetery, were all well planned, and are no doubt spacious enough for some years to come.

CHAPTER VII

RISSERS DISTRICT

Bosslers—Elizabethtown—Goods—Rissers—Stauffers Stricklers—Shopes Congregations

It may be well to explain that as the congregational centers changed along the border lines of the several bishop districts, a part of the country was redistricted, with the result that entire congregations now belong to different bishop districts from what they formerly did. In some cases the homes and congregational homes of some of the earlier bishops are now located in the territory of another district. This makes it very difficult to follow the strict lines of succession as the now sainted fathers and church leaders followed one another.

In the earliest meeting calendars, Kraybills, Bosslers, Petersburg, and Goods are shown to have been listed differently from what they are now.

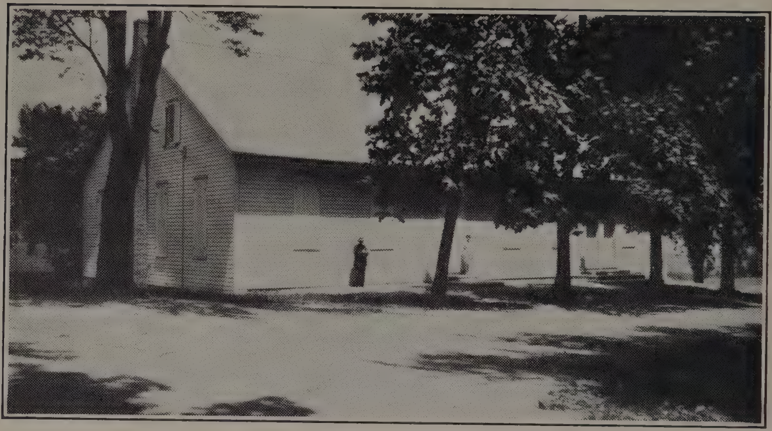
BISHOPS

John Mumma was an early minister of the Mennonite Church, residing in this district and preaching in private homes. Beginning his ministerial labors in 1815, he was elevated to the office of bishop when several congregations in Dauphin county and one in Lancaster county were formed into a separate district in 1825. He filled this laborious position in a thinly settled country, organizing the churches and holding his people loyally to the principles of the Church until his death, about 1850.

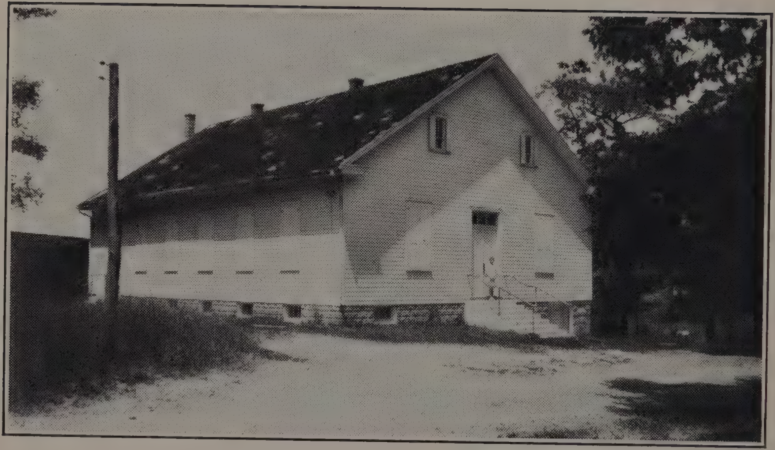
Peter Ebersole was ordained as a minister in the Lancaster county community, in 1830, and in 1850 he was

STRICKLERS MEETINGHOUSE

STAUFFERS MEETINGHOUSE



RISSERS MEETINGHOUSE



GOODS MEETINGHOUSE

ordained as the second bishop in the newly organized district. He was a strong, hearty man, filling the office until his death, which occurred suddenly December 12, 1871, at the age of 80 years, 6 days. At his funeral his colaborers, John Stauffer, Nathaniel Shope, and Peter Nissley, preached from Rev. 14:13. His field at that time covered parts of Lancaster, Dauphin, Lebanon, York, and Cumberland counties, which he reached by travel over rough roads, for forty years as minister and bishop. His death was caused by apoplexy. He became unconscious while driving towards his home, and died in several days.

Nathaniel Shope was the third minister appointed for this section along the river. He was ordained Oct. 13, 1858, and six years later, Oct. 28, 1864, when the strength of Bishop Ebersole gave way, he was ordained as the assistant bishop of this growing district. It was necessary for the executive officials to travel many miles in their work. He died at the comparatively early age of 61 years on March 28, 1877. His funeral was largely attended at Shopes meetinghouse, where the text, John 17:11, was used by his colaborers in the Church. His was the first grave in Shopes graveyard.

Martin Rutt was called to the ministry at Bosslers, in the summer of 1871, and served faithfully in this office for nine years, when this district was extended and enlarged to its present territory. He was then advanced to become the first bishop thereof at Goods meetinghouse on March 11, 1880, when the lot was cast between him and Benjamin Lehman. He laid aside all other labors and attended to the ministrations of the Church, which extended far beyond his home community. He attended many funerals and other special services for his people in this and in adjoining counties for twenty-five years. He died suddenly at his home in the 65th year of his age, November 8, 1905.

The solemn services at Bosslers meetinghouse where his remains were laid to rest were conducted by Bishops

Benjamin Zimmerman, Abraham B. Herr, Isaac Eby, and Jacob N. Brubacher.

JOHN G. EBERSOLE, of Lawn, Lebanon county, was ordained as preacher for the several upper congregations in the district, in June, 1887, and after the death of Bishop Rutt, he was chosen by lot at Elizabethtown, as bishop of the district on August 22, 1907. He continues in this office with the assistance of his colaborers appointed for that purpose at his request.

NOAH W. RISSER, of Lebanon county, of the sixth generation of Rissers in America, was ordained as minister of several congregations in this district June 3, 1919, and on February 26, 1920, he was ordained as an assistant bishop to Bishop Ebersole, at a special service at Elizabethtown. His field of labor in its location along good roads is reached much more easily since the automobiles are in use. The greater number of the congregations and members in his district are in Lancaster county. Besides his regular bishop duties and privileges Bishop Risser is frequently called upon for evangelistic services, and his voice is heard in many special meetings in the Church over the conference district.

MINISTERS

PETER RISSER, the first preacher for this community, was chosen by lot soon after his arrival in America in 1737 to take care of the scattered membership living in the valley of the Swatara. For a long time he held meetings in private homes and in schoolhouses, assisted by older and visiting ministers, and by such brethren as were appointed to carry on the work as the circle of God's children widened and increased. He died full of honors in the Church and in the community in February, 1804, at the age of 91 years.

It is related that he often gave his reasons for leaving his home in Switzerland, as being caused by his desire to escape the chances of being taken into the lot soon to be cast for the appointment of a minister in his father's home congregation. However, he was not long in his new home until God called him into the same position among a strange people, whom he soon learned to love, and whom he served with the sustenance of the life-giving Word during a long lifetime. He was convinced that the Word is true when it teaches, "The impossibility of fleeing from the presence of God."

JOHN RISSER was ordained as preacher for this and other congregations, before 1820, when he was about 30 years of age. He continued in the service for several congregations, but especially for the extension of the work at Rissers, for over fifty years. He died in the 83rd year of his age, July 20, 1870.

BENJAMIN LEHMAN was ordained in this place on April 21, 1866, as a minister of the Gospel of peace, in which work he continued, traveling many miles in discharging his duties and privileges, until his death, November 23, 1907, at the age of 84 years. He was in active service for God and the Church for over forty-two years, during which time he assisted in bringing about many changes and saw a wonderful growth and extension of the Kingdom of God on earth.

He, with many of his fathers and all of his predecessors in the ministry, was laid away in the beautiful cemetery at Rissers, adjoining the meetinghouse where they all loved to meet with the brethren during these many years.

SAMUEL L. OBERHOLTZER, who is now the senior member of the ministerial board, was ordained as their pastor and assistant pastor, at Rissers, May 21, 1903, and is continuing in the good work.

HIRAM ENTERLINE was ordained as minister at Rissers, September 1, 1898. He retired from the ministerial board.

MELCHIOR BRENNEMAN, father and son, were probably the first Mennonite ministers living and preaching in

Goods congregation. It was they who formed the scattering members into a semblance of an organization.

In *Will Book K.*, Volume 1, page 160, at Lancaster, we learn that Melchior Brenneman, at the age of 83 years, husband of Ann Brenneman, aged 77, living in Lancaster county, made a will dated November 4, 1809; and that the will was proven January 9, 1810, and in *Evans' History*, page 750, it is stated that Melchior Brenneman, the second, was a Mennonite preacher, living in Conoy township, that he died in 1809, at the age of 83 years, and was buried on his own farm. The grave and all traces thereto are lost. Melchior Brenneman owned real estate in Conoy township as early as 1728, and lived there and had real estate transactions with his children and others from 1730 to the time of the death of the second Melchior in 1809. The father came with the colony, first settling west of Lancaster, with the Hersheys and Brubakers. Leaving the first settlement there he came to Conoy with his family.

JACOB EBERSOLE was the next minister known to the writer in Conoy township. The date of his ordination is not known. He died April 5, 1861, at the age of 74 years.

DANIEL EBERSOLE was the next minister in the church at Conoy and West Donegal. He died at his home in Conoy township, May 11, 1874, at the age of 53 years.

PETER EBERSOLE, a preacher for Goods and other congregations, was ordained in 1867, and according to his frequent calls for funerals and other special services he was an officer of great influence in the Church. He was a son of Bishop Peter Ebersole, of Rissers, and for four years father and son preached in the same district. He died in the 77th year of his age January 23, 1899. Funeral text, Heb. 13:17. Services were held in the presence of many people by Brethren John Landis, Benjamin Lehman, Levi Ebersole, and Peter Wismer.

Levi L. Ebersole was ordained a minister at Goods meetinghouse, in the spring of 1875. He ministered to the spiritual needs of his several congregations for forty-five years. He laid down the burdens of a useful life at the age of 80 years, October 8, 1920, at his home in Elizabethtown. His remains mingle with the dust of his ancestors, at Goods cemetery, where he so often spoke words of consolation over the remains of his friends and neighbors.

The funeral services were held in the Elizabethtown meetinghouse, where Brethren Noah Risser, John Ebersole, John Landis, and Simon B. Landis preached from II Timothy 4:6-8.

John E. Landis, of Conoy township, not a close relative of the East Lampeter Landis family, was ordained as a minister of this district, at Goods, September 8, 1898. He has recently moved to Elizabethtown, but is still rendering his services to the people among whom he lived since his boyhood. He was always faithful to his trust, and is now 85 years old.

Simon E. Garber was ordained as minister at Bosslers, on January 7, 1907, for that congregation and as assistant in several other congregations in the district, a position which he is continuing to fill with other assistants appointed in the district.

Simon B. Landis, son of Preacher John E. Landis, was ordained as an assistant pastor with his father, February 19, 1909, at Elizabethtown. He has in recent years not been a member of the ministerial board.

Ira Z. Miller, of Bainbridge, was ordained as an assistant minister for this part of the district at Goods on Thursday, June 29, 1916, and is fulfilling the duties devolving upon him as pastor of the several congregations. He shares the work with those of his colaborers in the field. He served with his father, Deacon Martin L. Miller, on the same bench, six years.

SAMUEL W. FRY was ordained deacon at Elizabethtown, December 3, 1918, filling that office nearly three years, when on July 13, 1921, he was chosen by lot as pastor of the home congregation and as assistant minister in the district.

BENJAMIN L. KEENER was ordained as an assistant minister and pastor at Elizabethtown, June 21, 1927.

WALTER OBERHOLTZER, a son of Preacher Samuel Oberholtzer, was ordained minister at Rissers church, February 5, 1931.

THE MINISTERS IN THE STRICKLER — STAUFFER — SHOPE section of the district, now remembered and of which there are records, are:

CHRISTIAN OBERHOLTZER, the great-grandfather of the present preacher, Samuel Oberholtzer, was one of the first ministers in this section. He was born in 1753; died in 1821. He was related to the Oberholtzers in East Earl township.

JOHN OBERHOLTZER, a son of the said Christian, followed his father in the service of the church at the same place. He was ordained in the summer of 1826, and after serving his people forty years, died January 13, 1866. He was found dead in his bed, after retiring in good health. (*Herald of Truth,* March 1866.)

CHRISTIAN SHENK, the great-grandfather of the present Bishop Noah Risser, was also one of the earliest ministers in this section.

JOHN STRICKLER, who died July 10, 1885 and rests in the Stauffer graveyard, was 75 years old. He was in the ministry for many years. His surviving colaborers used as a text over his remains, Heb. 13:17.

JOHN STAUFFER, who was ordained as a minister in this place at the age of thirty-three, in 1852, died at the age of 73 years, July 14, 1892. His funeral was also held at the Stauffer meetinghouse. The same text as that used for his colaborer seven years before (Heb. 13:17) was also used at his funeral. He was a preacher of righteousness for forty years.

JOHN ERB was a son of Preacher John Erb, who resided and preached in the churches near Churchtown, Cumberland county, where the father died when the son was five years old in 1844. Brother Erb was ordained in 1877, and continued in the charge of Strickler and Shope congregations for thirty-six years. He died May 2, 1913, at the age of 73 years. Funeral and interment at Shopes cemetery, where again the same text was used by Bishop Jacob N. Brubacher and his colaborers in the district.

HENRY SHOPE was ordained to the ministerial board at Stricklers, in Dauphin county, November 30, 1882, by Bishop Jacob N. Brubacher of Mt. Joy. He continues in the service of the Church as the senior member of the bench in this part of the district. He is the son of the late Bishop Nathaniel Shope.

DAVID Z. MILLER was chosen by lot for an assistant minister and preacher of the district, December 28, 1905.

HARRY L. LONGENECKER was ordained for the Shope and Strickler congregations August 7, 1913. The last named three brethren are continuing faithfully in the service for the districts for which they were appointed, and their voices are often heard in the neighboring congregations.

DEACONS

JACOB MOYER was the first deacon separately appointed for the Risser church, about 1821. He labored in the double capacity of the ordinary work of his office and for the building and organizing of the several churches. He died February 8, 1879, at the age of 90 years, 7 months, 26 days.

Jacob Risser was chosen as the assistant to the first deacon at Rissers, in 1866. He carried that part of the labors of the Church until his death, at the age of 75 years, August 21, 1900.

Samuel L. Oberholtzer was the next to succeed in the office, being chosen by the lot, December 25, 1900; but two years later he was advanced as preacher of the same churches, thus causing another vacancy.

Frank L. Pierce, of Rheems, was the next to fill the office at Rissers. He was ordained August 2, 1903. He died, after two days' illness, July 2, 1918, at the age of 55 years. The funeral was held at Rissers, where Bishops Peter R. Nissley and John Ebersole, and Preachers Noah H. Mack and John F. Bressler preached to two large congregations from Luke 2:29, 30.

All the deceased brethren are interred at the cemetery near the meetinghouse where they loved to officiate and where they so often met in divine services.

Martin K. Hiestand, the present incumbent of the place, was ordained September 20, 1918.

Jacob Ebersole was the earliest deacon known to have served in the organization of the churches in West Donegal and Conoy townships. He died at the age of 69 years, February 1, 1828, as recorded in Henry S. Nissley's book.

David Ebersole, who died February 14, 1861, at the age of 75 years, and John Landis, who died March 9, 1877, at the age of 62 years, are both found in the book of records kept by Deacon Henry S. Nissley, as having been deacons in West Donegal township.

John B. Longenecker was the next deacon appointed at Bosslers, about the year 1863. He died at the ripe age of 81 years, September 1, 1898.

Henry L. Miller was the successor in this office at Bosslers. His ordination took place September 20, 1890. He died May 23, 1899, at the age of 87 years.

Martin L. Miller was chosen as deacon at Goods meetinghouse, in 1910, and died in 1922, at the age of 76 years, after serving the Church as such for twelve years.

Peter S. Risser was ordained in 1914 and is continuing in the office of trust at Goods.

Abraham Martin held the place from 1876, to the time of his death on January 18, 1901.

Christian Ebersole was the next brother appointed as deacon at Goods. He died in 1910.

Samuel Fry filled the office of deacon from December 3, 1918, to July 13, 1921, when he was taken from deacon to the ministry by the second ordination at Elizabethtown.

Henry M. Erb, one of the present deacons at Bosslers, was chosen for that place March 19, 1914.

Joseph Nissley, the present deacon at Goods, was ordained at that place June 2, 1925. He and his family reside on a part of the ancestral Brenneman farm.

Ephraim Hernley became the deacon at Elizabethtown to succeed Brother Fry, September 8, 1921. The last named four brethren all are officiating in the respective places for which they were ordained.

John Lehman is the name handed to the present generation traditionally, as being that of the first deacon to assist in the organization of the Stauffer congregation.

Peter Witmer was the second deacon in this place. He died October 27, 1849, at the age of 62 years.

John Snyder, the third deacon, was at the head of affairs of the Stauffer church for a long time. He died September 23, 1883, at the age of 81 years.

Peter Lehman was ordained soon after the death of Father Snyder, at Stauffers, in 1884, serving twenty-seven years. He died October 11, 1911, at the age of 85 years.

Abraham Oberholtzer, who for a long time was colaborer with the senior deacon, and followed as his successor, died March 12, 1915, at the age of 65 years.

Aaron G. Cobel, the present deacon, was ordained at the Stauffer meetinghouse, October 28, 1915.

John Nissley, the earliest deacon for the Strickler-Shope churches, died, after rendering valuable assistance during the formation of these congregations, August 4, 1825, at the age of 79 years.

Christian Mumma, thought to have been the second resident deacon for these two congregations, died March 26, 1896, at the age of 84 years. Funeral was held at Shopes, where his remains rest with his kindred.

Abraham Rutt served these two congregations as deacon two years. He died March 21, 1898, at the age of 60 years.

Edwin E. Rutt, son of Abraham Rutt, succeeded his father as deacon of the district. He was ordained to the office at Stricklers, June 19, 1898, and is the present deacon for those places.

MEETINGHOUSES

Rissers

The first house of worship to be erected at Rissers was built of sandstones on land of their first minister, Peter Risser, in 1760, but the deed for the same was not delivered to the congregation until May 25, 1775, when one acre of ground was set apart to Christian Haldeman, and John Lehman, as trustees for the "Mennonist Congregation," and on May 7, 1828, a second tract of forty perches was sold to John Risser, preacher, and Jacob Moyer, warden (deacon), "as trustees of the German Mennonite Congregation." This first house was used for church and school purposes for many years. It was enlarged in the summer of 1865, and used for twenty-two years, when it was torn down, and a frame house, 50 by 70 feet, was erected in the summer of 1887.

STAUFFERS

Stauffers meetinghouse was built first and later the land bought from Casper Shirk by Christian Newcomer, Peter Graff, Peter Wolf, and Christian Lentz, as trustees for the Mennonist congregation, in that section as recorded in the *Record Book S.,* page 561, March 1, 1775, "together with the meetinghouse thereon erected." The house of worship, which was also used as a schoolhouse, was therefore erected before that date. It was first known as Oberholtzers.

This house was first heated from a large fireplace in one end of the room. The building was used, by making its several repairs, until August 25, 1917, when the last services were held therein and a new brick house of worship, with modern heating and lighting systems, was erected. The present meetinghouse was first opened for public worship in October, 1918, and the main sermon was preached by Bishop Benjamin F. Zimmerman of Cumberland county. This is now in use by the growing congregation.

BOSSLERS

The first meetinghouse at this place was built of bricks in 1811. When the congregation became too large for the house a new frame building was erected in 1881. This house also became too small for the growing congregation, and in 1902 it was torn down and one much larger was erected. When this house of worship was opened for divine services, a well attended meeting was held on Saturday evening, October 11, 1902, and the following day sermons suitable for the occasion were delivered by Levi Ebersole and Martin Rutt, of the home congregation, and by Benjamin Zimmerman, of Cumberland county, to well filled rooms full of attentive worshipers. Thirteen years later, in 1915, or one hundred and four years after the first meetinghouse was built, it was again remodeled and enlarged, and finished with modern improvements.

This was the church home of Bishop Martin Rutt, deceased.

The first land was taken from the farm of Christian Longenecker and sold to John Cobel, Christian Nissley, Christian Longenecker, and Samuel Bassler, as trustees of the Mennonites of Donegal township, October 26, 1811. (*Book* 5-145).

Goods

The first land to be used for church purposes at this place was sold by Melchior Brenneman and Susanna, his wife, to Jacob Ebersole and Joseph Shenk, "Managers and Trustees of the Mennonist Society in order for building a house of worship," August 5, 1815, (*Book* 12-378). The date given when the first house was built of logs is 1815. With its necessary repairs this house stood until 1879, when it was replaced by a larger frame house of worship, and more land bought thereto, April 1, 1880 (*Book L.,* 17-417), deeded this time to John D. Ebersole and Abraham Martin, as trustees, by Jacob E. Good, and on the same day Rev. L. Ebersole sold a small tract for church purposes to the same trustees. And on October 1, 1897, Jacob C. Ebersole sold another half acre to the trustees of the Mennonite Church, when more improvements were made to the cemetery and meetinghouse, which is now in harmony with the thrifty farming section in which it is situated.

Elizabethtown

The increasing number of the members of the Church moving into Elizabethtown, to be more convenient to their work, and several to live retired because of advancing age, caused a movement to form a new congregation in the borough, and for the erection of a new house, which was finished late in the fall of 1905. The first service there was held on Thanksgiving Day, November 30, of that year, when the exercises were opened by one of the oldest ministers in the county, Benjamin Lehman, and continued by Noah H. Mack, of the Welsh Mountain Mission, and by Bishop Jacob N. Brubacher, speaking from Acts 7:44-50.

This new house was built under the oversight of Bishop Martin Rutt, whose sudden death only several weeks before its opening caused the assemblage to feel their loss very keenly at this time.

STRICKLERS

Stricklers meetinghouse, located in Dauphin county but belonging to and being a part of this district, was first built in the summer and fall of 1837, and was used by the brethren for eighty-five years. The last preaching in the old house was at a meeting on Sunday, June 11, 1922, after which it was torn down to make way for a larger and more convenient house. The new house was built and was ready for the first meeting, which was the occasion for an all-day program, on Saturday, July 28, 1923, when Bishops John G. Ebersole, under whose care the house was built, Benjamin Weaver, of Weaverland, Noah H. Mack, of New Holland, Daniel N. Lehman, of Millersville, and David Garber, of Elizabethtown, and Preachers A. D. Wenger, of Harrisonburg, Va., Christian Reiff, of Kansas, John H. Mosemann, of Lancaster, and Amos Myer, of Mummasburg, addressed a congregation which could not be accommodated with seats in the spacious house.

SHOPES

Shopes meetinghouse first went by the name of "Mummas," because the first meetings were held in the private home of Frederick Mumma, and the first ground (thirty-seven perches) was sold by John Mumma, Jr., and wife, to John Nissley, Sr., Martin Nissley, Christian Mumma, and Henry Gaymon, "members of the Old Mennonite Society," May 9, 1816, conditioned as follows:

There shall be a house built on said lot with money of the several members of the society whose names are hereto annexed with the amount of money paid by each subscriber, to wit:—

John Nissley,	$30.00
Christian Roop,	20.00
Martin Nissley (Father of Judge Felix),	40.00
Jacob Nissley,	40.00
John Mumma (Grandfather of Isaac),	20.00
Christian Mumma (Isaac's father),	30.00
Martin Nissley (Big Mart's father),	35.00
John Wellhelm,	15.00
Rudolph Martin,	20.00
John Nissley,	20.00
Henry Strickler (of Derry township),	20.00
Uriah Strickler (of Derry township),	20.00
Henry Horst (Below Middletown),	20.00
Jacob Oberholtzer,	5.00
Rev. Jacob Roop,	20.00
John Nissley,	10.00
Jacob Heicher (Grandfather of M. U. H.),	5.00
Isaac Long,	15.00
John Landis,	8.00
Henry Herr,	10.00
	$403.00

To be occupied as a Church and Schoolhouse. Dated Dec. 10, 1815.

The history of Shopes meetinghouse is taken from a *History of Dauphin County*, Volume 3:

This first meetinghouse was one story, comb roof, built of logs, 20 by 30 feet, after some years weatherboarded and painted red. It stood fifty-seven years, when it was torn down and a brick meetinghouse erected in 1873.

This last named meetinghouse, about a mile north of the state highway, formerly known as the Harrisburg pike, between Highspire and Middletown, is still in use. The graveyard to this house was opened in the spring of 1877, when the first grave to be dug there was for the interment of Nathaniel Shope, the bishop of the district.

The homes of the hardy pioneers of the Mennonite Church living near the old Paxton road, long known as the Harrisburg and Downingtown pike, and especially those who lived close to the Harrisburg and Lancaster pike, served as a convenient and happy stopping place for the ministers and others traveling from Lancaster and Montgomery counties to visit the churches or their friends and relatives living in the "Valleys" beyond the Susquehanna, and beyond the Blue Ridge Mountains, as they journeyed to and fro. And it is needless to say that these isolated dwellers, far from the places of worship and from people of like precious faith always gave them a royal welcome and friendly resting quarters for men and beasts, whether they came on horseback, or rode in their primitive carriages or wagons.

On such pilgrimages the visiting ministers invariably preached to a hastily gathered audience in one of their spacious farm houses; by which means a friendly intercourse was always maintained between all of the Mennonite inhabitants along the entire routes, extending to the new and sparsely settled sections in Cumberland, Snyder, Juniata, and Mifflin counties, thus linking them with the mother churches in Lancaster and the eastern counties, where those then called "western people" nearly all had ties of more than ordinary friendship. Besides building up well regulated, flourishing, and prosperous congregations at their home stations, the ministers shed forth a wonderful influence throughout the entire brotherhood, in holding these connecting links along the line in their proper places, so that God, in His infinite wisdom and a foreknowledge, which can only be seen by men in their weaknesses after the mists of the past have cleared away, could at all times hold these several sections of men and women, trying to worship God, in their simple life, together as one people.

There was a period when those from the East and from the West traveling by trains, passed by these beautiful homes and small congregations, and it seemed as if the former Christian life-giving streams were on the decline; but since the mode of travel has changed with the times, and since these congregations which had almost become strangers to one another have more frequent intercourse, new and larger meetinghouses are needed along the entire line to accommodate the increasing numbers of worshipers.

KRALLS MEETINGHOUSE

GINGERICHS MEETINGHOUSE

CHAPTER VIII

LEBANON COUNTY DISTRICT

Shirksville—Gingrichs—Kralls—Doners Congregations

BISHOPS

MICHAEL GINGRICH. In the beautiful graveyard at Gingrichs meetinghouse, the grave of the first bishop of this district is marked by a stone of which the following is a part of the inscription:

DENKMAHL ZUR ERINNERUNG
EHRW MICHL GINGRICH BISHOP DER
MENNONITEN GEMEINSCHAFT

The inscription also says that he was born May 25, 1792, and died March 2, 1860, at the age of 67 years, 9 months, 6 days. His funeral text was Rev. 14:13.

The date of his ordination is not known; but he was well established in the board of bishops in 1844, as his name frequently appears in connection with his official duties in the church with the other bishops at the Groffdale meetinghouse. The work there finally resulted in the formation of a separate branch of the church, in 1846. Since then, that has been known as the "Stauffer or Pike Church."

JACOB DONER was ordained as the successor of Michael Gingrich at the beginning of the Civil War, and continued at the head of the Church in this section, until he died at the age of 75 years, January 31, 1881. His remains repose at the Doner cemetery.

ISAAC GINGRICH was the third bishop of the district. His duties of the office started with the declining age of his predecessor, and continued during his lifetime. He died August 13, 1892, at the age of 69 years, 11 months, 4 days. He was a nephew of the first Bishop Gingrich.

Whether by a strange coincidence, or purposely copied by the officiating bishops and ministers at these three funeral services, the same text (Rev. 14:13) was used on all of the occasions.

DAVID WESTENBERGER, a son of Deacon David Westenberger of the Gingrich congregation, was ordained as a minister at that place, June 30, 1888, and five years later, January 10, 1893, he was chosen bishop of the district to fill the last vacancy. He is now the second oldest bishop in the term of service of the board of bishops of the Lancaster Conference.

For many years he performed all his official duties in the German language, but of late years many of his services are conducted in English.

MINISTERS

ABRAHAM BRUBAKER, a son and grandson respectively of the two early preachers who lived on the Indian reservation, still known as Indiantown, in Clay township, Lancaster county, moved to Lebanon county early in life and was ordained as one of the ministers of the Mennonite Church for that district; but he never filled his place on the ministerial board, although he remained an honored member and ardent supporter of the principles of the Church. He died October 10, 1886, in the 80th year of his age.

GEORGE LIGHT was one of the early ministers at Shirksville formerly known as "Lights." He died in the 83rd year of his age, March 15, 1890.

JACOB WENGER was an early laborer in Lebanon county. He died at the age of 78 years, February 23, 1893. He was ordained at Kralls meetinghouse in 1855. He labored in the interests of the Church thirty-eight years. Funeral text, Heb. 13:7.

JACOB S. HORST who succeeded these two early ministers, died at the age of 67 years, Nov. 2, 1909. His charge included Kralls congregation, and he was assistant minister in three other congregations in the bishop district.

JOHN S. FLINCHBACH. For a number of years after the passing of the old brethren, this congregation having nearly died out, was served by the ministers of the other congregations in the district until December 9, 1920, when this brother was ordained. Since then the membership has greatly increased.

CYRUS WITMOYER was for many years preacher for the several congregations, principally for Doners and Gingrichs. He died in 1896, at the age of 67 years.

MARTIN RISSER was ordained as minister for the several churches, August 22, 1891, preaching principally for the Doner congregation for thirty-five years. He died Feb. 26, 1926, at the age of 74 years. His funeral was held at Gingrichs, where his fellow minister, Preacher Jacob Ebersole, and Bishops David Westenberger and Noah W. Risser preached to many people.

JACOB EBERSOLE, the senior member of the ministerial board at Doners, was ordained for the place, September 15, 1904. He resides at Annville.

MARTIN E. WEAVER, a cousin of Preacher Joseph H. Weaver, Crimora, Va., and a brother to Deacon Amos H. Weaver, Kinross, Ia., who moved into this community from the Shenandoah Valley, Virginia, was ordained to the ministry at Gingrich, December 22, 1927. He preaches exclusively in English.

DEACONS

PETER REIST was the deacon of Gingrichs and Doners for many years. He died at the age of 62 years, March 30, 1856. He was buried at Gingrichs. He was followed in this office by David Westenberger at that place.

DAVID WESTENBERGER, father of the present bishop of the district, was ordained at Gingrichs in 1857. He filled his office for forty-eight years, and died March 16, 1905, at the age of 82 years.

MICHAEL SHENK was one of the earliest deacons for the Krall congregation. He died at the age of 64 years.

CHRISTIAN S. KRALL was the next deacon at this place, serving his people for many years. He died at the age of 80 years, August 27, 1922.

MICHAEL EBY was a deacon in the Church, either in Lebanon or across the line in Dauphin county, during the formation period of the congregations. He died March 30, 1830, at the age of 66 years.

JACOB GINGRICH was the next deacon to be ordained at Gingrichs. He was ordained August 1, 1905, and served the several churches seventeen years. He died August 1, 1922, at the age of 70 years.

JOHN W. DARKES, ordained July 14, 1921, was the only deacon for the four congregations for five years. He is now the senior deacon in the entire district.

TOBIAS BOMBERGER became deacon at the time of the double ordination at Gingrichs, December 27, 1927, when Martin E. Weaver was appointed as the youngest minister in the district.

MEETINGHOUSES

SHIRKSVILLE

The first meetinghouse for divine worship in the Mennonite Church (after preaching services were held in the various farm houses for many years) for the widely scattered members in this county was erected at Shirksville in 1775. It was in use for one hundred and twenty years, then in 1895 a new house was built on the site of the old one. It is the farthest north of the meetinghouses, being seven miles north of Lebanon, near Fredericksburg.

GINGRICHS

The first meetinghouse was built at this place in 1792 near their graveyard, which was beginning to be accepted as a general public place for the burial of their dead. This building, after being in use by the small congregation for one hundred and twenty-eight years, was replaced, in the summer of 1920, with a large brick house which was opened for public worship for the first time Thursday, February 17, 1921. This was an event of more than ordinary rejoicing, as it is the largest church house of the denomination in Lebanon county, often being filled with an ever increasing congregation. On this opening day there were present many visitors from the neighboring counties, and Bishops Noah Risser, Benjamin Weaver, Noah H. Mack, John G. Ebersole, and David Garber assisted the home bishop, David Westenberger, in an all-day service of thanksgiving. George J. Lapp, a returned missionary from India, also spoke on the expansion of the Church in foreign countries as well as in the home land. This house is several miles south of Lebanon, near the Hershey trolley road.

KRALLS

This is a neat little meetinghouse built of dressed stones taken from the surrounding farms. It was erected in 1811. It was well built and surrounded by large white oak trees; and with good care bids fair to last another century. It is of a beautiful type of plain architecture of a hundred years ago, and should be preserved for many years to come. Even though the congregation should become too large for the small room, the Church at large should assist the brethren at that place to preserve it, for next to the fine old meetinghouse built and preserved at Germantown, it is possibly the best type of what the fathers did in the way of building meetinghouses. This house is built four miles east of Cornwall, near the Sheafferstown road.

DONERS

This is a neat brick meetinghouse, 24 by 46 feet, also built on a lot with many fine white oak trees in the rear. It is about two miles north of Annville, not far from the water works of the old Union Canal. It was built in 1851. The builders followed the traditions of their Lancaster county brethren, at this place as well as at Gingrichs, by having the community schoolhouse on the same grounds.

This place of worship is a continuation of the meeting place changed from what was long known as "KAUFFMANS" which was one mile north of Annville and was erected in the early years of the German settlements in this section, on the farm of Benjamin Bowman, no deed for the same being granted until April 1, 1768, when Frederick Koffman and Elizabeth, his wife, sold one acre of land, together with all the buildings erected thereon to Ulrich Burkholder and Jacob Eleanberger, as special trustees "for the use and benefit of the society known as Mennonists, residing in Lebanon township, Lancaster county (this being before the counties were separated.) Ulrich Burkholder was in the ancestral line of Bishop Joseph Burkholder of New Danville, Millersville district. The old meetinghouse has long since disappeared and the grounds are now owned by the United Brethren Church. (The old deed with historical recitals is recorded at Lebanon, *Book G.*, Volume 6, page 375.)

At Gingrichs there is a finely kept graveyard where many of the early church fathers and mothers have plain markers erected over their graves. Being conveniently located this church seems to be the central gathering point for many of the brethren and sisters in the bishop district. There are also small graveyards adjoining all the other meetinghouses.

There was a Mennonite settlement in Hanover township, in Lebanon county, in the beginning of the nineteenth century, as the recital of a deed, given by an act of the Legislature, April 30, 1844, to the United Brethren Church, by the trustees of the Mennonite Church, shows:

> Whereas, by deed dated October 26, 1823, between Peter Sherick and Barbara, his wife, of Hanover township, Lebanon county of the one part and Jacob Sherick, in trust of the other part.
>
> Whereas, it being considered necessary by the aforesaid residenters of the immediate neighborhood, to have and to build a house of public worship in the township aforesaid adhering to the Mennonist rites: and the same to bear the name of
>
> UNPARTHYISH MENIST GEMEINHOUSE
>
> The tract to contain 73 perches, and all who contribute to the payment of the same shall have a right to bury there.

This place was known as Shirks meetinghouse while the Mennonites worshipped therein. It was named after the owners of the farm from whom the land was secured.

CHAPTER IX

CUMBERLAND COUNTY DISTRICT

Slate Hill—Churchtown—Dillers Congregations

BISHOPS

CHRISTIAN BOMBERGER was the first resident bishop in this district. He moved here from the Hammer Creek section in Lancaster county, in the fall of 1849. Here he was in the service of the Master and for his people, over twenty years.

He chose a very favorable locality, one which compared well with the place and county from which he came. The Bomberger homestead is located on the road leading from Lisburn to Carlisle, two old Cumberland Valley towns. A short distance west from his home was Erbs meetinghouse, and a little to the east was Cocklins Union meetinghouse, where two congregations held their services, then known as Erbs and Martins. Bishop Bomberger died February 14, 1871, at the age of 84 years.

The old home is now owned and occupied by Harry E. Berkheimer, who has in his possession a large pewter cup used by his grandfather in communion services. The pioneer congregation with its lamented bishop, who used this sacred relic in commemoration of the sufferings of our Lord and Savior Jesus Christ, have all passed to the great beyond. His preaching and official labors in the Church were all conducted in the German language. He was a strong defender of the faith.

BENJAMIN F. ZIMMERMAN, a member of the congregation at Slate Hill, and the superintendent of the Sunday school at that place for some years, was ordained to the ministry February 17, 1887. He was advanced to the office of bishop of the entire Cumberland county district January 14, 1892. At these services Bishops Jacob N. Brubacher, Isaac Eby, and Martin Rutt, all of Lancaster county, officiated. Besides his ministerial labors in his home district, he was frequently called to Lancaster, and other neighboring counties, where he was well and favorably known.

After the death of Bishop Jacob N. Brubacher, he was the moderator of the Lancaster Conference for about ten years, after which, by reason of his declining health, he could not act in that capacity during the closing years of his life.

Only two resident bishops have been ordained in this district since the organization of the several congregations in this field of the church. At other periods the work was taken care of by bishops in neighboring districts.

BISHOP ZIMMERMAN was a grandson of Peter Zimmermann, who moved from Weaverland in 1814, and became the first deacon in his new home; a great-great-grandson of Bishop Henry Martin of Weaverland, and a great-grandson of Bishop Samuel Hess, who died in Lancaser county in 1819.

He died at his home in Shiremanstown, January 31, 1930, in the 80th year of his age. His funeral was held at Slate Hill, where his assistant bishop, Noah H. Mack, preached from I Pet. 5 :4, assisted in the service by Bishops Noah L. Landis, John H. Mosemann, William W. Graybill, David Westenberger, Abraham L. Martin, John M. Sauder, Isaac H. Brubaker, and Noah Risser.

A helpful address was given by his cousin and colaborer, Samuel Hess. This address dealt largely with the history of the congregation for a period of nearly fifty years, during which time both men served jointly as pastors of the congregation.

These churches of the Cumberland Valley were under the oversight of the bishops of the neighboring and older organized districts until 1849, and at later periods when there was no resident bishop among their number. Bishops Samuel Nissley, of Mt. Joy, Christian Burkholder, of Weaverland, and Peter Eby, of Pequea, officiated in their respective order during the first period. Of this number, Bishop Eby, assisted by Deacon Martin Mellinger, of Mellingers, no doubt bore most of the burdens. At later periods, Bishops John Mumma and Nathaniel Shope, of Dauphin county, near Middletown, and Jacob N. Brubacher of Mt. Joy, rode or drove over this district in performing their duties regularly twice a year, as well as at other times at the request of the stationed ministers in the district.

Historian J. Paul Burkhart, of the Diller church, says that Bishop Peter Eshleman, of Maryland, and Bishop John Gsell, of Franklin county, performed these good offices for the district for many years after the death of the first resident bishop, Bro. Bomberger.

MINISTERS

This part of the Lancaster Conference district is in the eastern part of Cumberland county, bordering on the beautiful Susquehanna, opposite the city of Harrisburg. It includes the entire width of the county from the mountains on the north to York county, and extends southwesterly a distance of twenty miles from the Susquehanna.

The first Mennonite families to settle here came from Lancaster county as early as 1791, when John Eberly located seven miles from Harrisburg on the Carlisle road, and by 1820, Peter Zimmerman, Christian and Michael Hess, Henry Weber, Henry and David Martin, Christian Garber, Christian Horst, and other families had taken up land in the same vicinity.

A congregation was soon organized and divine services were held in their private homes, led by one of their lay members, or by some visiting minister from their former homes, or by the first ministers in Dauphin and Franklin counties.

Henry Rupp was one of the first resident ministers in Cumberland county. He moved here from Lancaster county in 1807, and was ordained as a minister of the scattering membership in 1810. He discharged the laborious duties of his office in a new settlement for nineteen years, when he died in 1829, at the age of 58 years.

Henry Martin, son of Bishop Henry Martin, of Weaverland, Lancaster county, Rupp's colaborer, was also one of the earliest ministers in this place; but neither the date of his moving here nor of his ordination are known to us. Both these ministering brethren assisted in organizing the Erb congregation, and served as their first preachers, and both of them, with Deacon Jacob Leaman, were named as the ministers and deacons when the first ground for the Slate Hill congregation was donated to them as trustees in 1818.

William Westhafer, who was ordained a minister at Groffdale in Lancaster county, moved with his family from that place to Cumberland county in 1826, and labored in the vineyard of the Lord in this comparatively new settlement six years, when he and Preacher Henry Martin, who was mentioned in the previous paragraph, moved with their families to Ohio, in 1832, and were among the first ministers in the Mennonite Church at Martins, near Orrville, where they both continued faithfully in the service of God and the Church during their lives.

Christian Herr came from Lancaster county in 1833, with his family, and was possibly one of the successors to Martin and Westhafer in the small district. He died at the age of 58 years in 1865.

John Erb lived three miles east of Carlisle. In 1835 he donated a plot of ground for a church and graveyard. He was another successor to the two ministering brethren who moved to Ohio. He died in 1844, leaving a young family, one of whom, a son John five years old, afterwards went back to Dauphin county, whence his father had moved and became a minister at Stricklers. The death of Preacher John Erb, who was a brother-in-law to Bishop Bomberger, was no doubt one of the reasons for the bishops coming to this community several years later.

Henry Weber was ordained minister as the successor to Christian Herr, at Churchtown, in 1865, and remained active in the service for twenty-four years. He died in 1920, at the age of 89 years. He had many relatives in Lancaster county, where his voice was often heard at funerals and other special services.

Jacob Herr, a son of Christian Herr, was ordained a minister for the same congregations served by his father, in 1873, being pastor of the Erb church and assistant in several other places. He died April 15, 1907, at the age of 63 years. His wife was a granddaughter of Preacher John Erb.

Reuben Cockley was the first minister to be ordained in the meetinghouse known as Churchtown, Sept. 12, 1907. He was a grandson of Preacher Joseph Bomberger, of Franklin county, and his wife was a daughter of Preacher Henry Weber. He preached for this congregation and for the Slate Hill people seventeen years. He died May 8, 1924, at the age of 67 years.

Paul Huddle, who came here from Montgomery county and made this his home as a teacher in the public schools, was ordained minister for the Churchtown congregation June 21, 1927.

George Rupp, son of the first minister, Henry Rupp, was ordained minister at Slate Hill at the age of forty years, laboring in that place fifty years. He died at the ripe age of 90 years, Oct. 27, 1888. He was the last of the German preachers, and with his death German services at Slate Hill passed into history.

DAVID MARTIN, who was a brother to Preacher Abraham Martin, of Groffdale, an uncle of the late Bishop Jonas H. Martin, and a grandnephew of Bishop Henry Martin, of Weaverland, was ordained to the ministry early in the forties, and labored with his brother-in-law, George Rupp, until the time of his death March 7, 1865, at the age of 74 years. His wife was Barbara Martin, a daughter of Peter Martin and Anna Zimmerman, who moved with a large family to Canada in Conestoga wagons in 1819. These people had in their family a number of prominent officials in the church in their new home. David Martin had strong family ties in three large church centers. Although he preached in the German language, during his lifetime he realized the necessity of a change to English, and at his funeral, Amos Herr, of Lancaster county, was invited to preach the sermon in that language. Bishop Bomberger assisted in the service.

SAMUEL ZIMMERMAN, a son of Deacon Peter Zimmerman, was ordained to the ministry as an assistant to the two older brethren in 1862. He was aggressive in his labors, advocating Sunday schools and more services. Such aggressive labor became a part of the church service here long before some of the larger congregations took kindly to Sunday school and other more active forms of service. He died at the age of 67 years in 1877.

JACOB MUMMA, a son of Bishop John Mumma, of Dauphin county, moved to Lancaster county, and later, in 1832, moved to the Slate Hill district, in Cumberland county. He was ordained deacon in his adopted home in 1850, and on December 25, 1877, he was advanced to the ministry. During his term of office as deacon he used the German language exclusively, but later, realizing the great importance of reaching the younger generation, he turned to the English. Having been the first Sunday school superintendent in the congregation, he was well and favorably known. He died November 9, 1886, at the age of 77 years.

Samuel Hess, a great-grandson of Bishop Samuel Hess who died in Rapho township, Lancaster county, in 1819, and a close relative of several members of the ministerial board of Cumberland county of former years, was ordained to the ministry at Slate Hill, by Bishop Jacob N. Brubacher, September 19, 1879. He is still active in his ministerial duties, always supporting the annual Bible conferences and Sunday school meetings held in the district.

His wife, who was Annie Metzler, of Lancaster county, traces her ancestry to Bishop Valentine Metzler, of Lancaster, and also to Bishop Peter Eby.

Christian B. Hess, a nephew of Preacher Samuel Hess, of the same congregation, was ordained as assistant to the ministers in the several churches at Slate Hill, August 12, 1924.

John B. Seitz, a former deacon in the Diller congregation who moved to the Slate Hill community, was ordained to the ministry in his new home on June 2, 1928. He is a son-in-law of Preacher Samuel Hess, and with his family, now occupies a part of the original homestead of the Hess family in Cumberland county. This homestead was owned by their ancestor, Bishop Hess, of Lancaster county, during the later years of his lifetime, as is mentioned in his last will on record at Lancaster.

Chester Harbold, of the Slate Hill congregation in Cumberland county, was set apart as a mission worker at Tampa, Florida, and on Thursday, December 4, 1930, he was ordained to the ministry at Slate Hill, in preparation to meet the needs of work in Florida.

DEACONS

Jacob Leaman was mentioned as possibly the earliest deacon at Erbs congregation. He also officiated at

Slate Hill, as he was mentioned as elder and one of the trustees at that place in 1818.

PETER ZIMMERMAN, son of Hans Zimmerman, of the Conestoga Valley, and one of the first Mennonite settlers in Cumberland county, was the second deacon mentioned in connection with Slate Hill. It is traditionally said that he acted in that capacity before 1822. His executive ability was of great value to the young colony in shaping its relations with the outside world. He died at the age of 85 years, in the spring of 1862, several months before his son was ordained to the ministry.

DAVID EBERLY was deacon for the church in the community of Erbs meetinghouse, about the time the first meetinghouse was built there.

CHRISTIAN SHOPE was ordained about 1873, and continued in that capacity during his lifetime.

HENRY RUPP, son of Preacher George Rupp, and a grandson of Preacher Henry Rupp, was ordained as deacon January 17, 1878, soon after Jacob Mumma was advanced to the ministry. In addition to his church duties he was superintendent of the Sunday school at Slate Hill, and was one of the choristers of the church and school for many years. He died suddenly January 14, 1898, at the age of 71 years. Bishops Benj. F. Zimmerman, Isaac Eby, and his colaborer, Samuel Hess, preached from II Timothy 4:7, 8.

JONAS B. ZIMMERMAN was chosen deacon at Churchtown on April 26, 1879. His father was Preacher Samuel Zimmerman. He is a grandson of the venerable Deacon Peter Zimmerman who moved to this section from Lancaster county. Bro. Zimmerman is the oldest member of the ministerial board in the district, as to time of service, and is still filling his place in his quiet, humble manner.

HENRY W. ESHLEMAN was ordained deacon at Slate Hill by Bishop Benjamin F. Zimmerman, March 15, 1898.

He is the grandson of Jacob Eshleman who moved from Lancaster county to Perry county, in 1852, and is also a grandson of Daniel Weaver, who moved from Caernarvon township in Lancaster county to Cumberland county in 1844. He is greatly interested in the welfare of the young people, and in the history of the Church. His valuable assistance in getting the names and length of service of the several bishops, ministers, and deacons, and in getting the dates of the erection of the meetinghouses in Cumberland county was much appreciated by the author.

MEETINGHOUSES

SLATE HILL

One of the early landowners of this section was David Martin, one of the sons of Bishop Henry Martin, of Weaverland, Lancaster county. His plantation of 433 acres included the present site of Slate Hill meetinghouse and cemetery in 1810. Here the brotherhood erected the first Mennonite meetinghouse in the county, of bricks in 1816. For many years it was known as "Martins," but the deed for the acre of land donated to the church was not issued until January, 1818. Barbara Martin, the wife of the owner of the plantation, was one of the first to be interred in this new plot. She died October 25, 1816. David Martin followed his wife to the same resting place June 28, 1822, at the age of 55 years, after spending a comparatively short time in the development of this recently selected place of abode, which has since become one of the centers of prosperity in the valley.

This first house of worship was constructed after the plans of those in Lancaster county, having two cloak rooms and two doors of entrance to the main audience rooms. The ministers stood at the side of the room at the head of a long table of white pine, around which sat the brethren gifted with the ability of leading in the congregational singing, which is still one of the main features of worship. This table and all the benches in the room, as well as all those of other places of worship by the Church of those days, had no paint nor varnish, and none of the benches were fastened to the floor.

The second lot of ground was bought from the estate of the same David Martin, and the preachers named as representing the church at that time, 1831, were Henry Martin and William Westhafer. This is the last time these two ministering brethren were officially mentioned in connection with this place before moving to Ohio, and the last mention of this place as "Martins."

This place is now known as Slate Hill. Considering the beautiful elevation and the nature of its soil the name naturally suggested itself. It was used by the younger generation, as the older fathers had served their day and were laid away in the cemetery near the original place of worship. Meanwhile the timber was taken away and the location became more prominent. Here the present members can view the valley in all directions—north, south, east, and west. They can look upon the farms which their fathers tilled, the buildings which they erected, and the fields which they cleared, and in which they labored for the sustaining of the bodies so that the faith once delivered to the saints might be maintained.

This first meetinghouse was used for fifty-nine years, when the ground whereon it stood was needed for the enlargement of the graveyard. It was removed and a new and a larger house built on the second plot bought for church purposes, in the summer of 1875. This house, equipped with electric lights and a modern heating system, is still in use by the growing congregation and Sunday school.

For the convenience of transacting their business for the organization, and for the benefit of their real estate deals, a charter, under the name of "The Slate Hill Mennonite Church and Burial Ground Association," was procured in 1899. The first meeting of the association was held October 25, 1899. The first board of trustees of the association were: Samuel Hess, Henry W. Eshleman, Samuel M. Hertzler, Peter Hess, Martin Mumma, Samuel P. Zimmerman.

The communicant members of the Slate Hill congregation constitute the membership of the corporation, and all the business relating thereto is controlled and directed by them.

In 1807, an additional six-acre tract of land was added to the burying ground, and the corporation has now a well regulated and finely laid out cemetery, favorably thought of by this section of the county.

The charter members of the association were: Benjamin F. Zimmerman, Bishop, Samuel Hess, Minister, Jonas M. Zimmerman, Deacon, Henry W. Eshleman, Deacon, Amos Zimmerman, George H. Rupp, Samuel Musselman, Henry W. Zimmerman, Peter E. Zimmerman, Christian Hertzler, Levi Musselman, Levi Zimmerman, Edward Musselman, Samuel M. Hertzler, Martin Mumma, Peter Hess.

The earliest marked graves in the little plot first used for burial purposes were copied from the inscription on the tombstones. A list follows:

1816, Barbara Martin, 1816, Samuel Weber, 1819, John Hess, 1820, ——— Roth, 1821, George Hyde, 1822, Abraham Correll, 1822, David Martin, 1822, Christian Horst, 1822, ——— Coble, 1824, ——— Coble, 1825, Abraham Martin, 1827, Fanny Horst, 1829, ——— Weber, 1831, Christian Hay, 1842, Philip Bovenmyer, 1842, Hannah Bovenmyer.

ERBS, NOW CHURCHTOWN

About 1835, when the scattering members had formed into two well-defined groups, a neat stone meetinghouse was erected on a plot of ground donated to the congregation by Preacher John Erb. It is located about ten miles west of Slate Hill and three miles east of Carlisle. The deed for this plot was delivered in 1843 to Abraham Hertzler and Jacob Nissley, as trustees for the Mennonite Church at that place.

Regular services were also conducted in a place known as "The Red Schoolhouse," about six miles south of the Erb meetinghouse, where the first homestead farm of Preacher Christian Herr and his children was located.

After the death of the first settlers around Erbs, the general center of the Mennonite population shifted eastward, leaving the old place of worship only a few members, but increasing correspondingly in the vicinity of Churchtown, where a new brick meetinghouse was erected in the summer of 1885, fitted and equipped with better furnishings, including electric lights. An electric car line passes the place.

The former places of worship were discontinued, and the Erb meetinghouse was removed, but the cemetery at that place was kept up, in honor of the sainted dead reposing therein, among whom we find the names of Preacher John Erb, who died in 1844; David Martin, who died in 1835; and Benjamin and Elizabeth Ebersole, who died in the years 1859 and 1847 respectively. In the Herr graveyard near by, are found the graves of an early Eby family, who died, Heinrich, in 1822; Susan, in 1823; Eva, in 1832; and David, in 1833.

Perry County

Prior to 1860 there were a number of families, members of the Church, living in the vicinity of New Bloomfield in Perry county, who communed at Slate Hill. The names of Forrey, Miller, and Ayles are remembered. In the spring of 1861 Christian Harnish, with a large family, moved from Lancaster county to this place. The members then converted a small dwelling into a meetinghouse where regular services were held every eight weeks by ministers from Cumberland, Juniata, and Perry counties.

HALIFAX

According to the *Herald of Truth* of June, 1874, a new meetinghouse was built on the farm of Henry D. Bowman, three miles north of Halifax in Dauphin county, and first services were held there on August 9 of that year. This congregation was under the ministerial care of Slate Hill, Shopes, and Stricklers until about the year 1900, when the meetings were discontinued, as were also those in Perry county. The vanishing of these places of worship is attributed to the lack of interest by the young people who were educated in English, while the services were conducted by ministers whose language was mostly in the German.

FISHERVILLE MISSION STATION

A Mission Sunday school and preaching services were held in the Halifax community, in a schoolhouse about thirty miles from Harrisburg and fifteen miles from Clarks Ferry bridge, during 1929, under the care of Christian B. Hess, a young minister at Slate Hill, assisted by several brethren from his congregation. A communion service was held at that place on Dec. 2, 1929, by Bishop Mack, when the school had an attendance of 40 scholars. There are many people in this vicinity without any church home, several families of whom invited the workers to this place.

DILLER CONGREGATION

From an article in the *Christian Monitor* of August, 1927, written by J. Paul Burkhart, of Newville we take the following extracts of facts. They are not quoted verbatim.

"Anna Diller, widow of Abraham Diller, with her three sons, Francis, Peter, and Abraham, moved from the vicinity of Bowmansville, Lancaster county, to this part of Cumberland county in 1790, bringing with them a minister, Andrew Bechtel, he being the first Mennonite preacher in this community.

"The first meetinghouse at this place was erected on a part of the land bought by these early settlers, in the summer of 1826. This building was remodeled and enlarged in 1905.

"The first minister to succeed Bechtel, was Emanuel Niswanger, who died April 15, 1846; aged 88 years, 8 months. He served the congregation until shortly before Deacon Francis Diller was ordained by lot which was cast by Bishop Peter Eby, and Deacon Martin Mellinger of Lancaster county. After the lot was drawn and their deacon ordained as minister, the lot was at once cast for a new deacon out of the same class, by the unanimous consent of the class and congregation, which resulted in the ordination of John Diller, as deacon."

JOSEPH BURKHOLDER was chosen as assistant in the ministry soon after the time of Diller's ordination, and served the congregation faithfully during his lifetime. He died June 25, 1848; aged 47 years, 4 months, 2 days.

ABRAHAM BURKHART, who was the father of Deacon Isaac Burkhart, was ordained to the ministry in 1851. He preached for his people thirty-nine years. He died December 25, 1890, at the age of 69 years. The text taken by his colaborers at his funeral at the Diller meetinghouse was II Tim. 2:7, 8.

JOSEPH BOMBERGER, a son of Bishop Christian Bomberger of Slate Hill community, was ordained to succeed Francis Diller in the ministry at the Diller church. He served in his place during his lifetime. He died February 9, 1869, at the age of 68 years.

MARTIN WHISLER was ordained as minister about 1877, but afterwards moved to Hanover, in York county, where he was the pastor for many years.

ABRAHAM BURKHOLDER. After Martin Whisler moved to York county, Abraham Burkholder was ordained as pastor of the Diller congregation, some time during the summer of 1885. He remained the servant of his people thirty-two years. He died at the age of 70 years, March 17, 1917.

His funeral was largely attended at the Diller meetinghouse by many ministers and members of the Church from over the entire conference district. The services were conducted by Bishop Benjamin F. Zimmerman, his colaborers, Walter F. Charlton, and W. W. Hege, of Franklin county.

JOHN LEHMAN was also a minister at this place, but there are no dates at hand as to the period of his services.

C. R. BURKHOLDER was ordained to the ministry early in the year 1890, as the successor to Burkhart, and served the congregation for nearly nineteen years. He died November 28, 1909, at the age of 61 years. His funeral was largely attended by many of his ministering brethren and members of the Church. Preachers John B. Senger, of Lancaster county, W. W. Hege, of Franklin county, and his home colaborers paid a fine tribute to his memory. The ministering brethren unknowingly used the same text for the occasion as was used for his predecessor's funeral nearly twenty years before.

W. F. CHARLTON was ordained for the vacancy caused by the death of Bro. Burkholder, in March, 1910.

J. PAUL BURKHART was ordained to the ministry at Dillers, August 20, 1920.

DEACONS

The deacons for this congregation were chosen in their following order:

FRANCIS DILLER, deacon and afterward minister, died February 24, 1814, aged 71 years. On his tombstone is the following information: "His father, Abraham Diller, came to America in 1754; died 1783; buried near Bowmansville, Lancaster county. Anna, his wife, lies here."

JOHN DILLER, deacon, died April 29, 1871; aged 83 years.

BENJAMIN LEAMAN, deacon, died May 11, 1867; aged 73 years, 20 days.

JOHN C. BURKHOLDER, deacon, died July 3, 1906; aged 79 years, 5 months, 8 days.

ISAAC BURKHART, son of Preacher Abraham Burkhart, was ordained November 20, 1886.

JOHN B. SEITZ, ordained as deacon at this place in September, 1902, moved into the Slate Hill district and was ordained to the ministry there.

JOSEPH A. BURKHOLDER was ordained as deacon of the Diller congregation in September, 1919, and is continuing in the service.

CHAPTER X

JUNIATA DISTRICT

Brick—Lost Creek—Cross Roads—Lauvers—Delaware Susquehanna Congregations

The peace loving Swiss Mennonites and their descendants, first settlers on these broad acres in eastern Pennsylvania, adhered faithfully to their habits and views of the simple life, but they always had among them those in whose lives dwelled that spirit of longing for expansion, for broader fields in the pursuit of the farming industry which they loved, and for places where they could worship God unobstructed by the turmoil of governmental questions, political debates, religious strifes, and social habits and beliefs with which they were not in sympathy.

Such desires, which in the wondrous ways of God were used in equalizing and tempering all new settlements and developments, led some of our best people to follow the paths of the westward trend of civilization in quest of new homes. This movement resulted in the discovery and settlement of some of the most fertile lands in the state, along the historic Juniata River and its tributaries, in the several counties which were carved out of the territory originally called Cumberland county.

BISHOPS

JOHN GRAYBILL, the first resident minister in the Mennonite Church in this district, was the son of the first settler in the vicinity of Richfield, Juniata county, who came into the section from Lancaster county in 1774. This first settler's tombstone, in the Cross Road cemetery, tells the mute story, "He Was the First Settler in This Vicinity, Died Feb. 18, 1806. 70 years, 6 months."

It is said he and his family had to cut a road through the forest from Millerstown, to the place of his settlement, a distance of twelve miles.

Bishop John Graybill, the son, was ordained to the ministry in 1788, laboring in the Church fifty-one years. He died in 1839, and is buried at the Cross Road cemetery (Feb. *Herald,* 1886). He was a man of far-reaching influences and the Church has ever since his departure had one or more of his descendants in the ministry in the conference district.

ABRAHAM WITMER was the second bishop in the district.

JACOB BRUBAKER, of Snyder county, was one of the eight bishops of the Lancaster Conference in 1846, when the schism, known as the Brubaker Church in Snyder county and the Stauffer Church in Lancaster county, was formed as a small separate body. He cast his lot with the new organization and became their first bishop. He died six years later, in 1852.

ABRAHAM HALDEMAN, a bishop in the Church in the northern end of Chester county, moved from that place to Juniata county in 1842, and became a prominent worker in his new field. He died March 30, 1865, at the age of 84 years, having been in the ministry thirty-five years in both places. Twenty-three years of his term of service were devoted to the cause in the Juniata district. He reposes in the Brick cemetery.

JACOB S. GRAYBILL, of Juniata county, was ordained a preacher at Lost Creek, October 15, 1849, and bishop at the same place in 1854. He died May 1, 1892, at the age of 75 years, after serving the Church over forty-two years.

Samuel Winey was ordained a minister of several congregations in 1858, and, when the strength of the older bishops failed, he was ordained as an assistant bishop in 1873. After filling his position nine years, he died at the age of 60 years, while the senior bishop lived ten years longer. His death occurred August 14, 1882. He was the father of Preacher Caleb Winey, of Kansas. He is buried at Cross Roads. Jacob and Herman Snyder of Blair county, and Jacob S. Graybill and Samuel Gehman of the home congregations preached at his funeral from Psalm 34:6, 7, a text selected by the deceased brother during his last illness.

William Auker was ordained minister Oct. 15, 1873. December 15, 1891, he was ordained as bishop when he was 61 years old. He died July 16, 1908, at the age of 79 years, having labored as minister and bishop in the district thirty-five years.

William W. Graybill, a son of the late Preacher William Graybill, and a great-grandson of the first bishop, in the district of Juniata and Snyder counties, was chosen by lot and ordained as an assistant minister in the several congregations of this section, at the Lauver meetinghouse September 13, 1904, when he was twenty-four years of age. Two years later, on November 13, 1906, he was chosen and ordained bishop of the entire district, first, as assistant to Bishop Auker, and two years later at the death of the senior bishop, he was vested with the oversight of the entire district, in which office he continues in the services and confidence of the churches in the "Valleys."

Much of the information and many valuable dates and family and church connections given in this chapter were furnished by Bro. Graybill.

George Leiter served the several churches as their minister and pastor during the lifetime of the first bishop of the district, and was appointed as an assistant bishop by him, but, owing to a misconception as to his duties and privileges, he became the leader of a dissenting faction, which formed a separate church organization, for which he preached nearly forty years, when he voluntarily ceased in his ministerial functions and led many of his followers back into the former fold, but the effects of the movement are still felt. The leader of this movement died in 1872, at the age of 89 years.

MINISTERS

Christian Graybill, father of Jacob S. Graybill who afterwards became bishop of the district, was ordained in 1828, when he was twenty-nine years old, as minister for three congregations. He died February 10, 1876, at the age of 86 years, having labored for the church and his people over forty-eight years. He was buried at Cross Roads, where Brethren John R. Snyder and Samuel Winey preached from Ephesians 6:17, and John 17:11.

John Shirk served in the ministry for this part of the district. He died August 18, 1863, and is interred at the Brick cemetery, near Richfield.

Simon Auker was ordained as minister and pastor of the several congregations at Lauvers by Jacob N. Brubacher, December 21, 1897. He preached the Gospel thirty years; died December 6, 1927, 79 years old. His remains are buried with those of his fathers at the Delaware cemetery.

William Lauver, a grandson of the late Preacher William Graybill, was ordained as an assistant preacher in the district by Bishop William W. Graybill, at Lauvers, November 28, 1917. After being duly examined and released by the home congregations, in the spring of 1921 he and his wife were appointed missionaries for the South American Mission field, where they are still giving their services.

Menno Brubaker was ordained a minister at the Delaware meetinghouse, September 7, 1909. He was stationed here ten years, after which he moved with his family to the congregation worshiping at the Brick meetinghouse, where he has since been faithfully filling the place as pastor and preacher.

John F. Bressler, a member of the congregation near Richfield, Pa., while stationed at the Mennonite Mission at Fort Wayne, Indiana, was ordained as minister of the Gospel by Bishop David Burkholder, December 24, 1904. He later moved to his old home and assisted in the ministerial work in this district until December, 1919, when he moved to Lancaster, Pa. Since that time he has devoted most of his time to evangelistic work and other special appointments.

Jacob S. Ramer was ordained to the ministry for the Richfield congregation August 1, 1895, and with the other ministers served in the Gospel work for about ten years when he moved from the district. In the spring of 1917, he moved with his son, Deacon Henry B. Ramer, to Duchess, Alberta, where he has since died. His son, Henry, reared in this district in Snyder county, was ordained as deacon by Bishop J. N. Durr, in the Morrison Cove district, December 8, 1901, and on November 2, 1919, he was ordained to the ministry at Duchess, Alberta, where he is continuing as a preacher in the Alberta-Saskatchewan Conference. Two of his sons are also on the ministerial staff. David Ramer, a deacon; and Clarence I. Ramer, minister. They are grandsons of Bishop J. N. Durr, of Martinsburg, Pa.

Michael Funk, who lived and died near Mexico, Pa., was said to have been the first minister in the church, besides the bishops, in this vicinity.

Isaac Gilmore, living in Juniata county, was another of the earliest ministers in the community.

Christian Auker was also an early minister and faithful worker in the vineyard of the Lord in this section. He died in 1849, at the age of 76 years. He lies buried at Lost Creek.

HENRY AUKER, living near Millerstown in Perry county, was ordained minister of the several congregations, in 1834. He bore the burdens of his official duties among a widely scattered membership for thirty-two years. He died September 24, 1866, at the age of 76 years. His funeral was largely attended at Richfield, where Christian Graybill, and his son, Jacob Graybill, and Samuel Winey preached from II Timothy 4:7, 8. (Nov., *Herald,* 1866.) Preacher A. A. Landis, of Ephrata, is a grandson of Henry Auker.

HENRY SHELLEY was minister of several churches for a short while, but he died at the early age of 39 years. His body is resting with those of his fathers at Lost Creek.

SAMUEL GEHMAN was ordained to the ministry at Lost Creek in 1854, and labored in his charge thirty-five years. He died 1889, at the age of 79 years. He was buried at Lost Creek.

JACOB KURTZ was ordained to the ministry at Lost Creek in 1863; died in 1890; aged 73 years; having labored in his important calling twenty-seven years. He was buried at Lost Creek.

WILLIAM GRAYBILL, father of the present Bishop W. W. Graybill, and grandson of the first preacher and bishop, was ordained as a minister in 1868. He was well known over the entire district and beyond his home congregations. He died September 6, 1902, in the 70th year of his age. He was buried at Lost Creek.

SAMUEL GEHMAN, JR., son of the former preacher of the same name, was ordained as the successor of his father, December 26, 1890. He died December 25, 1912, at the age of 70 years. He and his father served the church in the same place fifty-seven years. He also was interred at Lost Creek.

SAMUEL LEITER was ordained October 24, 1890, at the Delaware church, and is now the oldest minister in the church at that place.

William G. Sieber, ordained July 27, 1899, at Lost Creek, served the Church twenty-four years. He died October 16, 1923, at the age of 70 years.

William A. Sheaffer was ordained minister at Lauvers meetinghouse on December 29, 1908. He is a brother to Edwin Sheaffer, who was ordained deacon several years later. Preacher Sheaffer is still in the services.

Ammon G. Brubaker, grandson of Bishop Jacob Graybill, was ordained at the Delaware meetinghouse, March 17, 1919, by Bishops Graybill, Nissley, and Zimmerman.

W. Banks Weaver ordained at Delaware church December 20, 1921, is a son of Deacon Samuel Weaver of the same place. Father and son are officiating in the same congregations. Brother Banks has gathered considerable history of the church in the valley. He gave the author much valuable information, and many names of men mentioned in this chapter are from his records. By continuing in his research work of the history of the church his notes will soon be of inestimable value to the future historian.

John S. Kurtz was ordained at Lost Creek on May 18, 1886, by Jacob N. Brubacher of Lancaster county. He served the churches in this district six years, when he moved to Lancaster county and became a member of the Weaverland Conference.

Moses G. Horning, a single man, who came here from Lancaster county, was ordained to the ministry at the Brick meetinghouse, June 4, 1891. He served the churches for nearly two years, when he too moved to Lancaster county, where he became a member of the Weaverland Conference, of which he is now the senior bishop.

During the summer of 1884, through an unfortunate misunderstanding among the brethren of the Cross Roads congregation, a large part of the members withdrew from the Conference, and under the leadership of Preachers

Thomas Graybill, Solomon Graybill, and William Bergey, and Deacon Abel Shirk, built a new house of worship in Richfield, where they prospered for a while without any conference connections.

Solomon S. Graybill was ordained in the old meetinghouse at Lost Creek January 1, 1878.

From the *Year Book* published by the General Conference Mennonites of 1929, on page 34, it is learned that a new meetinghouse was built by this branch of the Church in 1886 near Richfield, and that the congregation was assisted in their Sunday school and church work for the last fourteen years by the General Conference Mennonites, and that on May 4, 1928, this congregation became a part of the Eastern District Conference of Mennonites of North America, with B. S. Graybill as their pastor.

DEACONS

George Zimmerman was ordained deacon in the Richfield congregation in 1824. He assisted in the organization and extension of the work in this district, and died in the 80th year of his age. His remains were returned to earth in the historic burying ground at Richfield on July 23, 1874. His colaborers, Samuel Winey, Jacob S. and Thomas Graybill, preached from Job 16:22 to many people as gatherings went in those days.

Jacob Brubaker, ordained as an assistant to the venerable Deacon Zimmerman, filled his position for many years, but followed his senior colaborer to his eternal reward in less than a year, on January 4, 1875, at the age of 62 years. Discourses were given by Bishop Jacob S. Graybill, and Ministers William and Thomas Graybill, from Matt. 5:9.

John G. Graybill, deacon at Cross Roads for many years, died August 15, 1872.

JACOB OBERHOLTZER, an early officer of the Church, died May 21, 1888, in the 62nd year of his age. He was buried at Lauvers.

JOSEPH LAUVER, grandfather of missionary William G. Lauver, was ordained deacon on May 18, 1886. After twenty-eight years of faithful stewardship, he died September 11, 1914, at the age of 85 years. His wife survived him. His funeral was held on the 61st anniversary of their marriage. He left among his survivors twenty-five great-grandchildren. The funeral was held at Lauvers, where his colaborers, Wm. G. Sieber, Wm. Graybill, and Samuel Leiter, preached to a large number of people from II Timothy 4:6, 7.

FREDERICK FISHER, deacon for many years at Richfield, died suddenly of heart trouble, December 24, 1921, aged 62 years. Services were conducted by Menno. B. Brubaker, from Matthew 24:46.

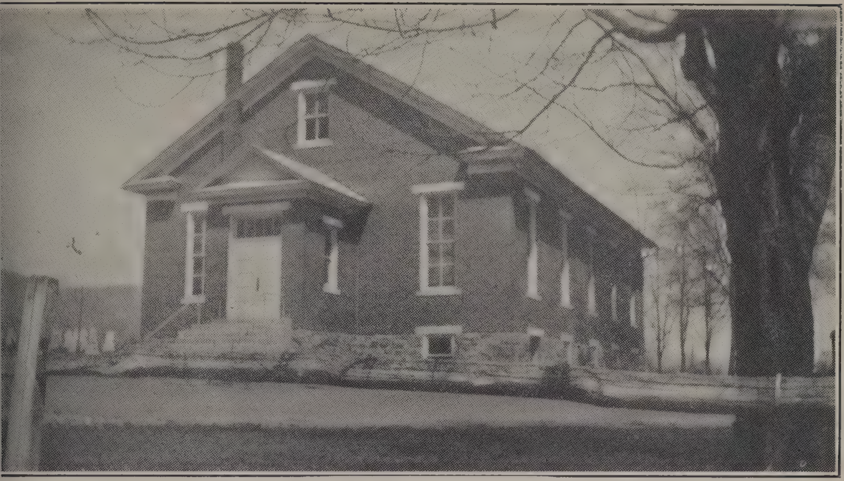
A. K. BRUBAKER, son of the late Deacon Jacob Brubaker, was appointed deacon at Lauvers, June 14, 1913, and is still on the ministerial board at that place.

JACOB G. BRUBAKER, son of Deacon A. K. Brubaker and grandson of Bishop Jacob Graybill, was called to the deacon's bench as assistant to his father, August 8, 1922, but served only four months in this calling when he was elevated to the ministry at Lauvers, December 23, 1922. He is still working with his father in the interest of the church.

JACOB M. LAUVER, father of Wm. G. Lauver, missionary to South America, was called as deacon at Lauvers, September 23, 1924.

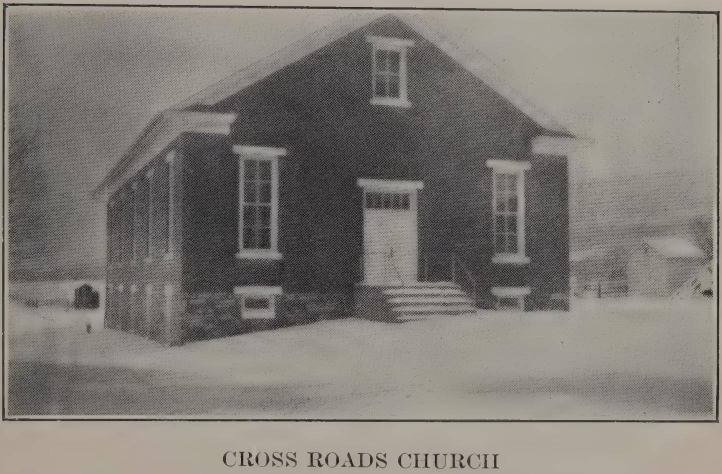
JACOB SHELLEY is traditionally remembered as one of the early deacons in the Lost Creek Valley.

JONAS AUKER, son of Preacher Henry Auker, was deacon in the Fautz Valley community. He died June 18, 1895, at the age of 69 years, and rests in the family graveyard with his sainted father.



LAUVERS CHURCH

This house was built in 1928.



CROSS ROADS CHURCH

This was erected in 1930.

John Wert, called to the office of deacon at Delaware meetinghouse August 2, 1895, died in the service of the Lord, August 27, 1922. He was nearly 76 years old, and was a faithful servant at Lost Creek and Delaware churches twenty-seven years.

Samuel Weaver, brother of the late Preacher Jacob Weaver of the Weaverland Conference, was ordained at the Delaware meetinghouse Dec. 9, 1913, and continues to minister to the several congregations in his declining years.

John Saner was called as an assistant to Deacon Weaver, December 3, 1920, but it pleased God to call him early from his chosen field, at the age of 42 years, March 27, 1927. Funeral was held at Lost Creek.

Christian Brubaker was ordained at Susquehanna meetinghouse April 17, 1909. Later he was relieved from active service.

Edwin A. Sheaffer, a brother to Preacher William A. Sheaffer, was called to the deaconship, at Susquehanna, May 27, 1922, and the two brethren are quietly filling their places of trust for the several communities.

Henry Wert, son of the former deacon, John Wert, was ordained at Delaware meetinghouse, November 15, 1927, by Bishop William W. Graybill, assisted in the service by Bishops John M. Sauder and Abraham L. Martin, of Lancaster county.

MEETINGHOUSES

Brick, Known as Shelleys

This is said to be the first house of worship built exclusively for that purpose by the Church in this district. Built of logs and frame in 1800, about one mile west of Richfield, it was used, with the necessary repairs made to preserve it, for sixty-eight years, when it was found to be too small to accommodate the increasing number of worshipers, owing to the happy turn of matters when Bishop Leiter and some of his followers returned to the fold. Accordingly in 1868, a new and larger meetinghouse was built on the same grounds. This house is made of bricks and is still in use by the congregation.

Lost Creek

It is said that a party of Indian traders visited this valley in 1740, that they attempted to return the following year, but failed to find the place of their former visit. The following year they again returned, found the creek, the valley, and the Indians without much trouble, and they named the valley "Lost Creek" (*Egle History*, p. 811), hence the name.

Here the first meetinghouse was erected of logs in 1819, and was used for church and school purposes for many years. It was enlarged once or twice. In 1869 it was torn down and rebuilt of bricks, much larger than the original house.

Cross Roads

During the formation or organization period of these several congregations services were held in the spacious farm houses of the members. The places of meeting were changed every Sunday so that in their turn all the settlers had the meetings convenient to their homes. Finally the places of meeting were narrowed down to a few centrally located ones in the vicinity of Richfield. Many years the regular place of worship was in the large, well-adapted dwelling of Bishop John Graybill. This being a central place, convenient to reach, it was decided to build a meetinghouse about a half mile north of Richfield. It was built of stone in the summer of 1854. This house continued as a meeting place for the congregation until 1930, when a new brick structure was built. It was opened with special services on September 27, 28, of that year, when Bishops Noah H.

Mack, Henry E. Lutz, and Isaac E. Brubaker, and Preacher John F. Bressler, all of Lancaster county, assisted Bishop William W. Graybill and his home board of ministers in the two-day services.

The house has a basement and modern heating and lighting systems.

LAUVERS

The first meetinghouse here was built on a plot of ground bought from Jacob Lauver, in 1867. The trustees and building committee were John G. Graybill, Abraham Winey, and John Kurtz. The house was built of stone, and used until the spring of 1928, when it was removed and a neat new brick meetinghouse erected with modern conveniences. It was opened for public worship, Saturday morning, September 29, of that year, with an all-day service of praise and thanksgiving, combining with it a harvest meeting.

DELAWARE

From several sources of information it is said there were services regularly held in different schoolhouses, during the early history of the Church, principally in the Clearfield schoolhouse, near Thompsontown; Delaware Hill; and Swamp schoolhouse, near Mexico. The Delaware meetinghouse was erected on land bought from a farm formerly owned by Preacher Henry Shelley. It was built of bricks in the summer of 1871.

SUSQUEHANNA

Located near Port Treverton, this frame house was built for the growing congregation in 1890, after holding their services for many years in a schoolhouse near by. It is located near the river of the same name. The first service in this house was held Sunday, October 26, 1890. Services were conducted by Jonas H. Martin and John M. Zimmerman, of Lancaster county, owing to the sickness of the home bishop, Jacob S. Graybill.

CHAPTER XI

YORK-ADAMS DISTRICT

Bairs Hanover—Stony Brook—Manchester—Hersheys Bairs Codorus—Mummasburg—Hostetters—Hanover—Kralltown—York Congregations

BISHOPS

Abraham Roth is the first minister and bishop known to have lived and preached in this district after it was organized into a separate church division. He lived in the vicinity of the Gerber or Menges Mills congregation, as early as 1835. Later he lived near Mummasburg, where he died September 13, 1854, at the age of 81 years, having faithfully served the entire district as bishop for many years.

John Hostetter, residing in Union township, Adams county, was the second resident bishop. In 1845 he donated the ground upon which the first meetinghouse, which still bears his name, was erected the same year. His long and faithful service greatly endeared him to the members of the district. According to his obituary in the February *Herald* of 1867, he was already bishop when the first meeetinghouse was erected on his land. He died October 5, 1866, at the age of 75 years, 8 months, 10 days. His funeral services were conducted by two preachers from Lancaster county: John Landis, of Petersburg, German; and Jacob Andrews, of Strasburg, English.

Frederick Stauffer, the third resident bishop, was ordained a minister for the several congregations, in 1841, and called to become bishop of the district in 1870. His total ministerial years were forty-three, fourteen of which he was bishop. He died January 12, 1884, at the age of 70 years, 2 months, 27 days.

The funeral was held at Witmers, now Stony Brook, conducted by Bishop Jacob N. Brubacher, of Mount Joy, in English; and by the home brethren, David Witmer and Samuel Moyer, in German, from John 10:11.

DANIEL SHANK, residing near Mummasburg, was ordained in 1854 to the ministry for several congregations. He was chosen as an assistant bishop to administer the affairs in the large district November 3, 1878, and assumed the whole duties thereof after the death of the senior bishop. He filled the place of leading bishop for eighteen years. He died at his home in Biglerville, March 2, 1906, at the age of 74 years. Funeral services were conducted by Daniel Stump and John C. Miller from I Samuel 20:3 and II Cor. 5:1.

NOAH H. MACK was ordained a preacher, on August 30, 1900, in the Groffdale-Metzler district while living as a worker at the Welsh Mountain Mission, and on January 23, 1919, he was chosen by lot as assistant bishop at Weaverland. After filling his position in that large district seven years, he received a call by the unanimous voice of the brotherhood of the York-Adams district to become their bishop. After receiving the consent and release of the Weaverland-Groffdale-Bowmansville district, he humbly accepted his new call in the spring of 1926. He, however, retained his residence in New Holland, Lancaster county, going to his field of accepted oversight as often as he was needed, his home being connected by good roads with all the places of worship in this district.

While filling the official post as bishop in the York-Adams district he also spent several summers at Tampa, Florida, as the pastor of the small mission station at that place, and a number of winter terms found him teacher in the six weeks' Bible course at the Eastern Mennonite School in Harrisonburg, Virginia.

EASTERN, OR STONY BROOK DISTRICT

MINISTERS

The first minister known to have lived in this section and being instrumental in the hands of God in establishing the faith of the Mennonite Church here was ——— Strickler.

David Witmer came from Lancaster county and assisted the pioneer Strickler in organizing the section between York and the Susquehanna River into a congregation, which for a long time worshiped in private homes. There is very little known of either of these men and their families who trusted God and braved the wilderness beyond the border of the settlements of their brethren in Lancaster county. He died at the age of 71 years, May 27, 1843. He is buried at Stony Brook.

Daniel Stauffer was a minister for this district and a great helper for all of the congregations west of the river for many years. He died January 6, 1881, at the age of 74 years. His funeral was held in the old Stony Brook meetinghouse, where his ministering brethren, David Witmer and Samuel Roth, preached to a large gathering from II Timothy 4:6-9.

David Witmer, Jr., (which shows that he was a son of the first preacher by this name), was ordained to the ministerial board in the old meetinghouse in 1871, at the age of 59 years, and although his age was far advanced for so great a work, he served the Church faithfully and well for twenty years. He died March 15, 1891, at the age of 79 years, and was followed to the grave by a large concourse of people. The text chosen for the occasion was from Hebrews 13:7.

Joseph Forrey, Sr., was ordained to the ministry in 1884, at the age of sixty-two years. His influence during his short ministry was felt by the congregation for good. He died after eight years of service on the bench, April 6, 1892, at the age of 71 years, and rests with his kindred at Stony Brook.

Theodore B. Forrey, a son of Joseph Forrey, was ordained as an assistant to his father and Preacher Witmer, in their declining years, May 12, 1888, and served the Church in the district and in the other congregations of the county for thirty years. He died at the age of 71 years, October 16, 1918.

Besides the home ministers, his death brought many servants of God from other churches. The funeral discourse was given at Stony Brook by John H. Mosemann and John K. Charles, both of Lancaster county.

Eli Hursh, a member of an old established Mennonite family in this congregation, was ordained a minister May 9, 1891. He was a comparatively young man among the other ministers, but after serving the Church only ten years he died very suddenly on April 27, 1901, at the age of 61 years. His funeral was held at Stony Brook, where Bishop Jacob N. Brubacher, of Lancaster county, and Theodore B. Forrey preached from Matthew 25:23, assisted by other home ministers.

Moses Stauffer, a son of the deceased Bishop Frederick Stauffer, was ordained to the important post as watchman on the walls of Zion, July 7, 1901, after the death of Brother Hursh. Although in the sixtieth year of his age, he was strong and in robust health, and gave loving service to the Church for twenty-six years. His death took place November 12, 1927, at the age of 85 years. Six of his ministerial brethren carried him to his last resting place. Services were conducted by Bishop Noah H. Mack, Brethren A. A. Landis, Joseph Forrey, Harry H. Loose, and Harvey Lehman. Text, Psalm 90:12.

Joseph S. Forrey, a son of the former preacher of the same name and a brother of Theodore B. Forrey, was ordained as an assistant to his brother and others June 1, 1903. The two brothers traveled together in the footsteps of their father for fifteen years, when his older brother died. He is now the senior member of the ministerial board at York.

Harvey Lehman was ordained as an assistant minister in this district December 5, 1918, and continues in the service.

Walter Gable was the last addition to the board. He was ordained on April 11, 1929. He lives in the city of York.

DEACONS

John Stauffer, the first deacon now known to the writer, was a brother to Bishop Frederick Stauffer. He was ordained in 1855, when he was forty-two years old, and died July 26, 1879, at the age of 67 years. He is buried in the cemetery at Stony Brook.

Michael Strickler succeeded Deacon Stauffer and lived to fill the office until he was nearly 80 years old. He died March 19, 1912.

Edwin E. Strickler succeeded his father in the calling as deacon, November 16, 1901.

Albert E. Stoner, the present deacon in the Stony Brook district, was ordained to the place on December 11, 1924.

MIDDLE DISTRICT

MINISTERS

Joseph Hershey, with Bishop Roth, was one of the earliest ministers in this district. He resided and preached in the Menges Mills community as early as 1806. He is said to have been the first Mennonite minister to reside in York county. He died May 31, 1852, at the age of 69 years, and was buried in the Hershey graveyard before the meetinghouse was built. His grave is marked with the inscription:

Ein Prediger Der Mennoniten

JOSEPH HERSHEY, a son of the first minister by that name, was ordained as his father's assistant during the declining years of the older Hershey, and continued in the ministry in the same congregations for twenty-five years. He died July 7, 1874, at the age of 67 years, and was laid to rest in the same graveyard with his father and mother.

BENJAMIN HERSHEY was on the ministers' board of the same district with the second Joseph Hershey, they having been first cousins. He was ordained about 1853, and continued in the ministry until the close of the Civil War.

JOHN FRANTZ belonged to the same district, a generation later than Joseph and Benjamin Hershey. He served faithfully in his calling as a minister in the middle district for many years. He died September 11, 1881, in the 86th year of his age. He was laid to rest in the Newman Church cemetery.

JACOB HERSHEY lived on the old Hershey homestead, near the Hershey meetinghouse. He died May 10, 1911, at the age of 77 years. He was ordained as a preacher of righteousness, in 1864, and preached his last sermon from I Corinthians 9:25, 26 in the East York meetinghouse ten days before his death. He too rests in the graveyard of his ancestors at Hersheys meetinghouse where Bishop Abram B. Herr, of Lancaster county, and Theodore Forrey and Harry H. Loose, of the home congregations, officiated. The texts were II Tim. 4:6-8 and I Pet. 3:12. His teaching and preaching for forty-seven years were for the same congregations for which his father and grandfather preached nearly sixty years.

Isaac Kauffman is mentioned as a minister in this district during the time in which Jacob Hershey served the churches. It is remembered by Preacher Hershey's daughter, Maria, that her father was often associated with Kauffman, and that she often heard him preach. He died March 29, 1893, at the age of 69 years, and is also interred in Hershey meetinghouse cemetery.

Samuel Roth, a son-in-law of Preacher Jacob Hershey, was ordained as an assistant minister in the district at an early age. He continued in this calling for twenty-five years, and died June 3, 1894, at the age of 62 years. Besides the home ministers, Bishop Isaac Eby of Lancaster county preached from II Timothy 4:6-8 at his funeral.

Reuben S. Bair was ordained to the ministry in the Bairs Codorus meetinghouse in September, 1896. He served the congregations in the district thirty-four years, and his influence was felt beyond the prescribed field of labor for which he was called. He died July 11, 1929, at the age of 73 years. His remains were laid to rest in the cemetery adjacent to the house where his voice was often heard in proclaiming the truth. Bishop John H. Mosemann, of Lancaster, and H. H. Loose, of Menges Mills, conducted the funeral services from John 5:35.

Harry H. Loose was ordained to fill the vacancy caused by the death of Preacher Roth, at Menges Mills, as pastor of the several congregations of the district on December 1, 1894. Prior to his ordination he was a teacher in the public schools in York county. He is now the senior member of the ministerial board in the middle district. His residence is in the village of Menges Mills.

Jesse Harbold was ordained as preacher at the Kralltown meetinghouse for the district, November 10, 1914.

DEACONS

ANDREW HERSHEY, who is buried at Bairs Codorus meetinghouse was for many years a faithful servant in God's house. He died March 21, 1904, at the age of 87 years.

DANIEL TRIMMER was deacon for the district during the last ten years of his life. He died in 1923, at the age of 85 years. His remains repose at the Hershey church.

NOAH H. BURKHART, the present deacon, resides near Kralltown. He moved to the district from Lancaster county, and is a great-grandson of Bishop Jacob Zimmerman, late of Weaverland. He was ordained June 4, 1925.

WESTERN DISTRICT

MINISTERS

JOHN SHENK, of Manheim township, is mentioned as one of the first preachers at Bairs Hanover by several York county histories.

JACOB KAGEY was also one of the early ministers at Hanover.

MARTIN MOYER is also mentioned in former church histories as one of the early ministers at this place.

ABRAHAM HOSTETTER was ordained as a minister in this district about 1860, serving the congregation eight years. He died Feb. 14, 1868, at the age of 47 years. He was a son of Bishop John Hostetter, and was a member of the ministerial board with his father six years.

ISAAC HERSHEY, a brother of Preacher Jacob Hershey of the middle district, and a descendant of the Hersheys mentioned in that recital, was a minister in the western district for some years. He was often called to officiate at funerals. He died at the age of 48 years on January 28, 1880, after having been in the ministry about thirteen years.

Jacob K. Hostetter, another son of the late Bishop John Hostetter, was ordained to the ministry as the successor of Isaac Hershey, in May, 1881. During the nineties he with his family lived in Lancaster county, where he preached for the Weaverland Conference at Martindale and Weaverland, but his last years were spent in his old home in York county. One of his daughters is the wife of Preacher Aaron W. Burkholder of Martindale, of the Weaverland Conference.

Daniel Stump was ordained as a minister of this district and especially for the Hanover congregations, May 3, 1897, by Bishops Isaac Eby of Lancaster county, and Benjamin F. Zimmerman of Cumberland county. His services for his people extended over thirty-five years. He died at his home April 7, 1922, at the age of 78 years; funeral at Bairs Hanover, where Bishop Noah H. Mack, and his brethren on the ministerial board, Peter D. Shenk and Harvey Grove preached to a large congregation who followed the remains to the last resting place under the shadow of the house in which he loved to meet his people.

Martin Whisler moved into the Hanover district from Cumberland county, where he was ordained and appointed as one of the ministers of the Diller congregation in 1877. He remained faithful to his several charges for twenty-eight years. He died July 5, 1906, at the age of 60 years.

He was fatally stricken with apoplexy while conducting a funeral service for one of his neighbors. His sudden death, when apparently in good health and in active service, as well as his popularity with his people, caused his funeral to be one of the largest ever held in the city of Hanover, where Bishop Abram B. Herr, of Lancaster county, and Abraham Burkholder, of Cumberland county, conducted the last sad rites for their deceased colaborer in the same conference district. His remains rest among those of the brethren of his last field of labor, Bairs Hanover.

PETER D. SHANK was added to the ministerial board at Hanover by the solemn rite of ordination at that place March 14, 1914, and he continues in the service of the entire district for which he was called. He resides just north of the city.

HARVEY GROVE, a brother to Preacher John Grove of the Washington county, Md., and Franklin county, Pa., Conference was ordained for the Hanover district at Hanover, July 1, 1919.

JOHN C. MILLER was ordained to the ministry at the Miller meetinghouse in Washington county, Maryland, November 25, 1892. He later moved to the Hanover district where he served as one of the ministers. He died December 14, 1913, and his remains repose at Bairs, near Hanover.

DEACONS

HENRY STRICKLER was deacon during a part of the ministry of Bishop Hostetter. He died in 1885, at the age of 70 years.

SAMUEL GROVE was ordained as assistant deacon early in the eighties. He died in 1894, at the age of 69 years.

DAVID HERR, the present deacon of the Hanover district, was ordained for this office at the same time and place that Daniel Stump was chosen as the minister, at Hanover, on May 3, 1897.

SAMUEL FORREY was a well known deacon of the Hanover district many years. He died February 17, 1917, at the age of 74 years.

MUMMASBURG DISTRICT

MINISTERS

CHRISTIAN SHANK was one of the early ministers at Mummasburg, having been a colaborer with Bishop Roth. He died February 11, 1872, at the age of 81 years. He was the senior member of the ministerial bench for many years. His son, Daniel Shank, who later became bishop of the district, belonged to the same ministerial board before his father died.

SAMUEL B. MYERS was the first home assistant, now remembered, to the bishops for the Hostetter and Mummasburg congregations. He was ordained during the period of the Civil War reconstruction, in 1869, or a little over twenty years after Hostetters congregation was organized. He had the pastorate of the two congregations until the time of his death, which occurred on August 6, 1899, as he was in the pulpit on the opening day of service in the new meetinghouse at Hostetters, after he had finished an earnest address of welcome to the many worshipers. He reached the age of 78 years, 9 days. His remains, however, repose at Bairs cemetery, where the home ministers, Martin Wissler, Daniel Stump, and H. H. Loose, assisted by Bishop Jacob N. Brubacher of Lancaster county, made short addresses.

He was pastor of the Mummasburg congregation thirty years, and his voice and admonitions were often heard in other congregations of the conference district.

MARTIN WISSLER was ordained at Mummasburg in 1873, and rendered a long and useful service of thirty-five years at the same place. He died February 7, 1908, at the age of 74 years and 4 days.

It will be remembered that another Martin Whisler preached twenty-eight years in the Hanover section of the district. He was the younger man, and died two years earlier than the Mummasburg brother of the same name.

His funeral ceremonies were conducted by his brother in the work of the church, Jacob F. Bucher, and by Bishop Abram B. Herr and Bro. Aaron Harnish of Lancaster county, in the sacred sanctuary in which they so long labored together at Mummasburg.

JACOB F. BUCHER was ordained at Mummasburg November 4, 1897, as assistant to the aged ministers there and was soon at the head of the ministerial board. He died March 16, 1926, in his seventy-fourth year. He was instrumental in organizing the first Sunday school at his home church, and was its superintendent for many years. He selected the text to be used at his funeral, Luke 2:29-31, on which Bishop N. H. Mack and the two home ministers, Amos Myer and Amos Geigley, based their remarks.

AMOS MYER was ordained at Mummasburg, December 4, 1910, and has since continued in the service of the church and the district, being at present the only pastor at that place. Brother Myer is a brother to Preacher John Myer at Mechanics Grove, in Lancaster county.

AMOS W. GEIGLEY, formerly of Weaverland, Lancaster county, was ordained minister of a small congregation at Neutral, Kansas, March 31, 1907, by Bishop T. M. Erb. Shortly afterwards he moved from his charge in Kansas, for the purpose of attending Goshen College several years. From this place he went to Lancaster county, and from there he with his family came to Mummasburg, in 1918, assisting in the services in the several congregations in this bishop district until the spring of 1926, when he severed his ministerial connections with the Lancaster Conference. He has since been pastor of a small congregation at Fairfield, Adams county.

RICHARD DANNER was chosen by lot and ordained to the ministry on Tuesday December 2, 1930, at Hanover, York county.

DEACONS

JOHN RIFE was perhaps the first deacon at this place.

HENRY WELTY was Rife's successor as deacon for the district.

JOHN BOYER was ordained as deacon of this place in 1853, serving in that office forty-three years. He died May 19, 1896, at the age of 84 years.

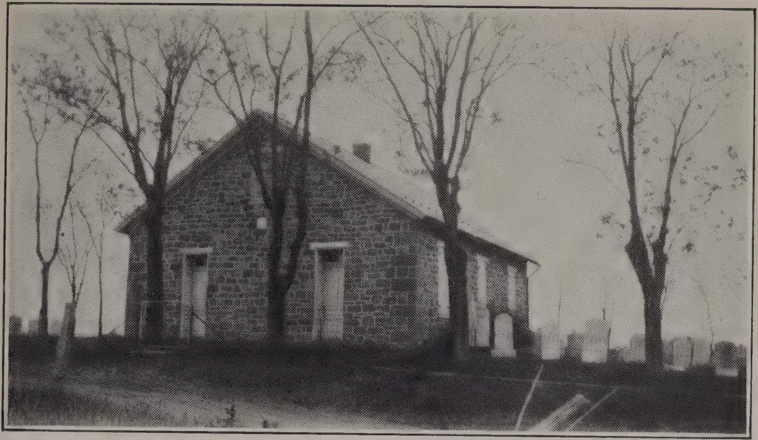
REUBEN D. ROTH was ordained for the Mummasburg district December 25, 1894. He died June 15, 1924, at the age of 80 years.

MARTIN BOYER, the present deacon, a son of Deacon John Boyer, was chosen by lot and ordained deacon December 25, 1904. He continues to serve in his duties and privileges faithfully in the eighty-second year of his age.

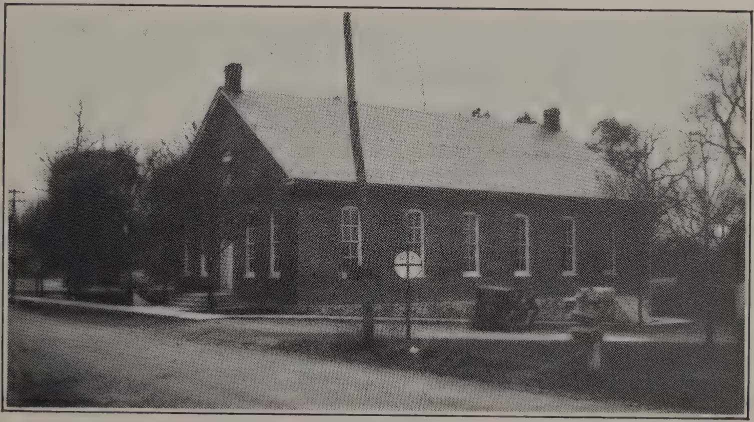
MEETINGHOUSES

BAIRS

The meetinghouse three miles east of Hanover, known as "Bairs Hanover," was first erected in 1774, when the Proprietary government by John and Thomas Penn, on August 8, of that year, sold twelve acres of land to Michael Danner, in trust for the use of the Mennonite Church of that community, for the sum of six pounds. These grounds and those for the use of the Hernley church in Lancaster county, near Manheim, are the only lands in the conference district which were sold directly to the Mennonites from the Proprietary government.



HERSHEYS MEETINGHOUSE



STONY BROOK MEETINGHOUSE

This first house of worship, with the ordinary necessary repairs, was used by the congregation for eighty-six years, when, in 1860, it was replaced by a larger house, which stood for forty-eight years. In 1908 the present fine brick meetinghouse, with basement and other modern conveniences, was erected on the same grounds, facing the state highway leading from York to Hanover. The cemetery which is one of the oldest burial grounds in the county, contains the remains of many of the church fathers and is well kept and beautifully laid out.

The York Road Cemetery Company maintains a new cemetery on the opposite side of the York-Hanover highway.

Hostetters

In 1845, Bishop John Hostetter donated a plot of ground to the congregation at that place, which before that time had worshiped in a neighboring schoolhouse, and in the same year a neat meetinghouse was erected thereon. It was used fifty-four years, when a new house was erected on the same land and opened for public worship, August 6, 1899. On the day for the first services the home preacher, Samuel B. Myers, was stricken with heart failure in the presence of the congregation at the close of the services. He died from this attack a short time after being stricken.

Hanover

The increasing number of members of the Church who were residents in and near Hanover caused a movement for holding services in the city, which resulted in the organization of a new congregation and the erection of a new place of worship in 1870. The rapid growth of the membership made it necessary to provide a larger place for the accommodation of horses and teams (which is now used for parking space) and for the erection of a larger meetinghouse, which was built of bricks on Broadway street in 1881.

ZIMMERMANS

A small congregation worshiped just across the state line in Maryland for some years, being supplied by the ministers of this section, but it was discontinued several years ago.

STONY BROOK

For a long time this was known as "Witmers meetinghouse." It was erected in 1803, on the west side of their burial ground, which was in use many years earlier. It was enlarged several times until 1884, when it was changed, enlarged, and remodeled. This house was torn down in the summer of 1912, and a new meetinghouse, 50 by 75 feet, was erected of brick on grounds facing the Lincoln Highway, in the village, with spacious parking grounds around it. It was dedicated on March 21, 1913 (Good Friday,) when Bishops Jacob N. Brubacher and Abraham B. Herr, of Lancaster county, and Theodore B. Forrey, pastor of the congregation, preached to many people from Acts 7:44-49.

During this same summer (1913), a small congregation adhering to the Weaverland Conference built a small brick meetinghouse on the east side of the old graveyard, and opened a graveyard on the east side of their place of worship.

The old cemetery contains many historic graves, well marked, with the tombstones set in regular lines. The grass is evenly mown, and otherwise the place is well kept. Here lie many of the ministers and deacons who made it possible to have a Mennonite Church in York county.

MANCHESTER

This meetinghouse was erected in the summer of 1810, on land donated by Christian Keller and Elizabeth, his wife, but the deed for the same plot was not transferred until November 2, 1820, when a deed for "one acre of land, together with a meetinghouse already thereon erected, was made to John Roth and Abraham Gibe, as trustees for the Mennonite Church."

This is a beautiful sandstone house built on a fine elevation, and bids fair to stand many years for future generations of worshipers.

YORK

The present house of worship in the city of York was purchased from the Fourth United Brethren Church on Hartman street, in East York. Proud's *History of York County,* page 722, states that preaching services were held in East York by the Mennonites several years before they purchased the United Brethren Church, which is still used by them.

"On May 6, 1917, the old burying ground, belonging to the Stony Brook congregation, was sold for $2000.00. It is on Market street near Pine, in the city of York. The bodies, some of which were interred over one hundred years, were removed and reinterred in Mt. Ross cemetery on a plot purchased by the heirs of the deceased persons, on April 9, 1917." (*Newspaper clipping.*)

GARBERS

This meetinghouse is located in the village of Menges Mills. From an old clipping taken from a York weekly of September 5, 1889, we learn that "The old Mennonite meetinghouse at Menges Mills, which was erected seventy-five years ago, and which was used for school and church purposes for many years, was torn down last Saturday. This historic old building was used as the community schoolhouse until the free school system caused the erection of other schoolhouses and the old house was thereafter used for church purposes only."

According to this statement the Garber meetinghouse was first erected in 1814, but before it was torn down in the summer of 1887, the members of the congregation, assisted by some of the neighbors whose ancestors reposed in the adjoining graveyard, built a neat brick meetinghouse facing the present main street of the village, on ground purchased by George Forrey, John F. Hershey, and Andrew Boyer, and donated by them to the trustees of the Mennonite congregation in 1885. By the relocation of the public road, which became the main street of the village, the meetinghouse and burial grounds were cut off from the road, and this plot, containing about three-fourths of an acre of land, again connected the cemetery with the road, and when the congregation erected their present house of worship thereon they took upon themselves the care and oversight of the cemetery which is in good repair. All of this was brought about by the fine coöperation of the community and the congregation.

HERSHEYS

It is not known when this congregation was organized, but the ground whereon the first meetinghouse was erected was donated by John Brubaker to John Lethra, Henry Sipe, and Joseph Hershey, as trustees for the Mennonite congregation in that community, on May 10, 1825. This house stood and was used for school purposes for some years, and as a house of worship for seventy-one years, when in September, 1896, it was so much damaged by storm that it was decided to rebuild it, and a stone meetinghouse, 32 by 40 feet, was built the following summer, which was opened for public worship August 15, 1897. This sacred place has an appropriate name, as is instanced by a clipping from a York paper at the time of the death of Preacher Jacob Hershey, in May 1911. It is stated in the clipping that this congregation had for its pastor some one by the name of Hershey for one hundred and five years, and that all of them sleep their last long repose in the graveyard adjoining the meetinghouse.

CODORUS

Near Bairs Station, about six miles southwest of York, was a very old house long used for worship by the people in the vicinity of its erection. It was torn down in the spring of 1895, and a new brick meetinghouse built on the same grounds, which was opened for services on August 24, with an all-day service, by Bishop Isaac Eby and Preachers Theodore B. Forrey, Eli Hursh, Martin Wissler, Jacob Hershey, and Harry H. Loose, of the several congregations of York county. There are large parking and cemetery grounds adjacent to the meetinghouse, which fronts on a good hard road. The first meetinghouse at this place stood among the graves in what is now the graveyard proper, and is well remembered by the older members.

KRALLTOWN

The last meetinghouse built at this place was erected in 1888. This place has been maintained for some years as a union meetinghouse with several other denominations.

These ten congregations are divided into three districts: The eastern district, embracing Stony Brook, York, and Manchester; the middle district, including Garbers at Menges Mills, Codorus at Bairs Station, Hersheys, and Kralltown; and the western district, which includes Bairs Hanover, Hanover, and Hostetters.

MUMMASBURG

Many years ago this congregation belonged to and was a part of the Franklin county district, but it has now long been a part of this district and is a separate ministerial section. Here, as in other communities, the early settlers worshiped in their private homes. Then they worshiped in a union meetinghouse, now known as Flohr's church, until 1823, when the first separate Mennonite meetinghouse was erected on land bought from John Mumma and his wife. The deed was dated August 24, 1824. The first burial in the new graveyard was made for Elizabeth Boyer, who died March 24, 1824, at the age of 59 years.

The present meetinghouse was built of bricks, 32 by 48 feet, in the summer of 1895. It faces the highway leading to Gettysburg, and is located near the graveyard.

CHAPTER XII

SUNDAY SCHOOLS, MISSIONS, AND CHARITABLE INSTITUTIONS

SUNDAY SCHOOLS

The first Sunday school to be conducted in Lancaster county by Mennonite teachers, using literature and adopting methods endorsed by the Church, was opened and conducted in the Pike schoolhouse in Rapho township, in June 1863, eight years before Sunday schools were endorsed by the Conference.

In the summer of 1862, when the Confederate Army was making gains in its advancement towards the North, making the outlook very gloomy for the farmers of Lancaster county, and particularly so for the non-resistant people of the section, Brother Jacob N. Brubacher, then about twenty-five years old, took a carload of fat cattle, which he had fed, to the Philadelphia market. Missing the sale of his cattle on Saturday, he stayed with them in the city until Monday. On Sunday he attended a service and Sunday school in the Episcopal Church, and was greatly impressed with the manner of instruction given to the youth of the congregation. This started a line of thought as to the real necessity and importance of having the children of Mennonite parentage taught the principles of peace, forgiveness, and nonresistance in their childhood, especially then, during those stirring and troublesome times. With many prayers to God, and many cautious consultations with the older brethren, it took him nearly a year before the opening of such a school could be announced without any opposition in the community.

The schoolhouse was overcrowded for a while, but after the novelty had worn away, there were fifty pupils in regular attendance two years. The school was divided into three grades: Primary, intermediate, and A classes. The textbook was the Bible. Instruction was also given in English and German. German penmanship and German reading were taught to advanced classes. Singing was a special feature of the school.

The school was a success and made a profound impression on the church in that community. It was visited by many ministers and several bishops of the Church, with the result that it was quietly endorsed by many of them and openly encouraged by a few. During the third summer of the school's existence the young teacher was ordained to the ministry at Landisville, and he became a member of the Lancaster Conference, June 6, 1865. It was deemed prudent for him to resign his position as head of the school, which then closed its sessions forever, but its lessons were lasting and its influence still lives in the lives of the boys and girls and their children whose names were on its roll. It was a great pleasure to Bishop Brubacher, when during the declining years of his life, gray haired men and women referred to that school in the old schoolhouse as being the turning point in their lives, the influence that started them in the trend of sober thought and definite Christian experience.

In his ministerial duties Bro. Brubacher soon became acquainted with Bishop Benjamin Herr, and his brother, Amos Herr, of the Willow Street-Strasburg district, both of whom were equally enthusiastic on the Sunday school question, but the majority of the ministering brethren and bishops whom they met in semiannual conference were not ready for the new department of church work, until the spring conference in 1871, at Rohrerstown, when every bishop district was given the privilege to organize Sunday schools, if their members desired to do so, by a unanimous vote of the several congregations.

During the summers of 1868 and 1869 a small Sunday school was conducted in the Stumptown meetinghouse, in the Mellinger district, by John Buckwalter and John Stauffer and their wives. This movement was encouraged by their aged minister, David Witmer, and the school was visited and encouraged by Amos Herr, of Lime Valley, and by Isaac Eby, of the Hershey district, and others, but it was never largely attended, and for want of support it was ended in 1869, two years before the final endorsement of Sunday schools by the Church.

WILLOW STREET.—This was the first regularly organized Sunday school in the district, after the movement was endorsed and upheld by the official body of the Church. This shows that the congregation was unanimous in its support, since the school was opened within two months after the spring conference of 1871. John B. Herr and Benjamin F. Herr were its first superintendents. Both were descendants of the first settler, Hans Herr, and both held their places nearly a quarter of a century. This was the home congregation of Bishop Benjamin Herr, and his brother, Amos Herr, who with Jacob N. Brubacher, were the leaders for the movement on the floor of conference and in the district at large.

NEW PROVIDENCE.—This congregation, which meets in the church near the homes of the late Bishop Benjamin Herr and Preacher Amos Herr, was the next to fall in line in the organization of a Sunday school, which took place in the spring of 1872, with George Witmer and Abner Peoples as superintendents.

STRASBURG.—This congregation near the borough of Strasburg organized its first Sunday school, June 22, 1872, with their pastor, Elias Groff, and Henry F. Andrews, as superintendents.

SLATE HILL AND CHURCHTOWN.—The year 1872 also found Cumberland county brethren in line ready for Sunday schools. At the former place Deacon Jacob Mumma was the first superintendent, and at Erbs or Churchtown, Henry Hurst and Benjamin Nissley were the earliest superintendents. This school was moved with the congregation to the Churchtown meetinghouse in 1885.

HERSHEYS.—1874. An organization with a good working force of teachers in the Millwood schoolhouse was started in the spring of this year, with Abram Metzler, afterwards bishop at Martinsburg, as superintendent, but the enrollment was too large for the room, and the school was closed before the end of the season.

LANDISVILLE.—1878. This, the home congregation of Bishop Jacob N. Brubacher, unanimously agreed to open a Sunday school seven years after the question had been ratified by Conference, with Brother Brubacher, and the deacon of the church, Jacob M. Greider, as superintendents.

KRAYBILLS.—1879. On July 20, Brother John K. Nissley was elected as the first official of this school, from which several other schools have since been formed.

At the end of 1879 six congregations had Sunday schools working in coöperation with their other services, with over five hundred regularly enrolled members, and the foundation for the development of this branch of work was well laid. New schools were organized in the order which follows. The names of the first superintendents are also given where known. Many of these have since become well known as staunch defenders of the faith and loyal watchmen on the walls of Zion.

CENTRAL MANOR.—1880. School was organized November 14, of this year. It continued for seven years, when it closed and Habeckers school was organized.

MECHANICS GROVE.—1881. This is located south of Quarryville. Jacob Swarr and Simon Ressler were the first superintendents.

HANOVER.—1883. York county. Martin Wissler, Daniel Stump.

BOSSLERS.—1883. In Donegal township. Martin N. Rutt, then already bishop, and Samuel Brandt.

CHESTNUT HILL.—1885. West Hempfield township. Deacon Jacob M. Greider and Preacher Henry E. Longenecker.

HERSHEYS.—1886. Near Dover, in York county. Preacher Jacob Hershey.

GERBERS, MENGES MILLS.—1886. York county. John Hershey.

NEW DANVILLE.—1887. In Pequea township. Preacher Abraham B. Herr, afterwards bishop, and George Herr.

MILLERSVILLE.—1887. Manor township. Deacon Abraham B. Eshleman and Christian Kendig.

PARADISE.—1887. Paradise township. John H. Mellinger, afterwards became president of the Mission Board, and Benjamin F. Book.

HERSHEYS.—1887. Salisbury township. Christian M. Brackbill, afterwards minister and bishop of the district, and Mahlon Buckwalter.

OLD ROAD.—1887. Near White Horse, in Salisbury township. Josiah Hershey and Joseph K. Frantz.

MELLINGERS.—May 13, 1888. Deacon Henry D. Heller and Henry L. Buckwalter. This is the largest Sunday school in the district, having over six hundred enrolled.

HABECKERS.—1888. Manor township. Abraham Witmer and Daniel N. Lehman, both afterwards ministers. Bro. Lehman became bishop of the district.

STUMPTOWN.—1888. John B. Landis and George Musselman.

LANDIS VALLEY.—1889. Manheim township. Christian Hess and Isaac L. Hess, afterwards missionary in China.

RISSERS.—1890. Mount Joy township. Jacob Bense and Benjamin Lehman.

MASONVILLE.—1890. Manor township. Preacher Daniel N. Lehman and Reuben Kauffman.

KAUFFMANS.—1890. In Penn township, near Manheim. Henry S. Snavely, John B. Reist, and Abraham Root were the earliest superintendents.

DILLERS.—1890. Cumberland county. A. L. Lehman, and Isaac Burkhart, deacon.

BAIRS STATION.—1890. York county. Harvey H. Loose, afterwards ordained to the ministry, and Aaron Hershey.

GOODS.—1890. West Donegal township. S. E. Ebersole and Daniel N. Gish, afterwards ordained to the ministry at Millersville.

SUSQUEHANNA.—1891. Snyder county. J. W. Benner and J. S. Ramer.

BYERLAND.—1891. David Eshleman and Aaron B. Harnish, afterwards ordained to the ministry.

DELAWARE.—1891. Juniata county. Jacob Shellenberger.

LOST CREEK.—1891. Juniata county. Andrew Saner.

MUMASBURG.—1891. Adams county. Preacher Jacob F. Bucher and Reuben Roth.

RIVER CORNER.—1892. David Eshleman and Martin Hess.

PETERSBURG.—1893. East Hempfield township. David B. Huber and Benjamin F. Charles.

GINGRICHS.—1893. In Lebanon county.

WEAVERLAND.—1893. East Earl township. The first school was held in the schoolhouse on the grounds, for a month, then closed in 1891, by vote of the church, and reopened in 1893. Samuel H. Musselman and Benjamin Weaver.

BOWMANSVILLE.—1893. Brecknock township. Lewis G. Good and Jacob M. Weber.

LANCASTER.—1894. Located in Lancaster City, Chestnut street. Benjamin F. Herr. He was also one of the first superintendents at Willow Street twenty-two years earlier, assisted by David Lantz, father of Missionary Lantz, of South America.

CHURCHTOWN.—1894. Caernarvon township. Benjamin Weaver, afterwards preacher and bishop of the district.

ERBS.—1894. Penn township. Israel G. Erb and Harry R. Landis.

STAUFFERS.—1894. Dauphin county. Samuel E. Longenecker.

SALUNGA.—1895. East Hempfield township. Amos M. Greider.

ROHRERSTOWN.—1896. In East Hempfield township. Amos Charles and John Seitz.

GROFFDALE.—1896. In West Earl township. Noah H. Mack, afterwards preacher and bishop in the Weaverland and York-Adams district, and Ezra Weaver.

METZLERS.—1896. West Earl township. Noah H. Mack and John Sauder.

RED WELL.—1896. Earl township. Started as a mission station, open thirty-three years, then merged with the Welsh Mountain Mission. John R. Buckwalter and John H. Hershey, first superintendents.

MONUMENT.—1896. Deacon E. Hershey and E. E. Kenagy, (Mission school.)

EAST VINE STREET MISSION.—1896. Lancaster City. Benjamin F. Herr, superintendent of Willow Street and East Chestnut Street schools, prior to this appointment, and David Lantz.

RONKS.—1896. Leacock township. John M. Kreider, afterwards minister and bishop at Palmyra, Missouri, and Amos A. Ressler. This was a mission school five years.

STONY BROOK.—1896. York county. Theodore Forrey and Jacob Landis.

LICHTYS.—1897. Caernarvon township. John W. Weaver, afterwards minister, evangelist, and book dealer, and M. G. Weaver (author of this work.)

KINZERS.—1897. Salisbury township. John B. Senger, preacher, and J. D. Ranck.

HESS.—1897. Warwick township. Preacher John B. Bucher and Nathaniel B. Lehman.

MANHEIM.—1897. Manheim borough. John B. Reist and D. C. Hershey.

CROSS ROADS.—1897. Juniata Co. C. C. Graybill and Shelley Graybill.

MOUNT PLEASANT.—1899. Organized as a mission school. Benjamin F. Book and Christian Neff.

PHILADELPHIA MISSION.—1899. Organized by the Lancaster county Mission Board, with Joseph Bechtel as superintendent, and Mary Denlinger and Amanda Musselman, teachers.

MILLWOOD.—1899. Salisbury township. Amish Mennonite. Amos Mast and Henry Umble.

WELSH MOUNTAIN MISSION.—1899. Noah H. Mack, afterwards minister and bishop in the Weaverland and York-Adams district.

DOHNERS.—1899. Lebanon county, near Annville.

Thus the church in this district was conducting sixty-two Sunday schools at the opening of the twentieth century.

GOODVILLE.—1900. East Earl township. Harry S. Witmer and I. W. Martin.

CONESTOGA.—1900. Caernarvon township. Amish Mennonite. Jacob Hartz and Henry M. Hertzler.

EPHRATA.—1902. Ephrata borough. Benjamin G. Wenger, afterwards minister for the Groffdale district, and David A. Landis.

YORK.—1903. In York county. Edward Houser and Edward Landis.

MOUNTVILLE. — 1904. East Hempfield township. John D. Herr and Jacob Myer.

ELIZABETHTOWN.—1905. Elizabethtown borough. Jacob C. Miller and John Rutt.

SHOPES AND STRICKLERS.—1905. Dauphin county.

LITITZ.—1906. Lititz borough. Elam Risser and Elias Eby.

MAPLE GROVE.—1906. Chester county. Amish Mennonite. John A. Kennel and Amos K. Mast.

COLUMBIA.—1907. Charles B. Byer and wife.

ERISMANS. — 1908. Rapho township. Abraham Eshleman and Preacher Isaac H. Brubaker, since ordained as bishop of the district.

MOUNT JOY.—1909. Mt. Joy borough. Elmer W. Strickler and Amos F. Eby.

INDIANTOWN.—1909. Clay township. Preacher John B. Bucher and Benjamin Hess, afterwards ordained deacon in the district.

KRALLTOWN.—1909. York county.

FRAZER.—1912. Near Frazer Station, Chester county The school was first organized in an abandoned meetinghouse at Diamond Rock, five miles north of this place. It was moved to Frazer in the spring of 1910, with Cornelius Haldeman and Harry G. Brackbill as superintendents.

HONEY BROOK TOWNSHIP.—1908. Another Sunday school was conducted in Honey Brook township, Chester county, during 1908 and 1909, with Aaron S. Wenger and Aaron B. Rutt as superintendents. They did real work which is still felt in the church, but closed when the families attending its sessions moved to other places.

HAMMER CREEK.—1911. In Elizabeth township. John B. Bucher and Benjamin Hess, preacher and deacon.

MARTINS CHAPEL.—1913. In Brecknock township. Barton G. Horning. Closed after twelve years of continual weekly sessions.

NEW HOLLAND.—1915. New Holland borough. Floyd S. Kraybill and M. G. Weaver.

GEHMANS.—1915. Brecknock township, near Adamstown. John L. Musser.

GANTZ.—1916. In Rapho township. Preacher John B. Snavely and Milton Nauman.

MARTINDALE.—Earl township. Noah W. Hurst and Harry W. Hess. Brother Hurst is now minister at Hammer Creek. This school was conducted by the Weaverland Mission Committee, with John W. Weaver, now preacher and evangelist, for several years, beginning 1907. It was discontinued for nearly ten years, but reorganized in 1919 and continues to be held every two weeks before the church service.

HERNLEYS.—1927. North of Manheim. William Faus and Harry W. Hess.

MISSION SCHOOLS

READING MISSION.—1922. J. B. Gehman and wife.

OAK SHADE.—1923. Abraham L. Huber and Abraham Metzler.

LOAGS CORNER.—1923. By Weaverland Mission

MENNONITE CHILDREN'S HOME

WELSH MOUNTAIN MISSION AND SAMARITAN HOME

Committee. Levi A. Weaver, Jonathan Ernst, and Harry B. Shenk.

COCALICO.—1926. By Mission Board. Christian Mosemann and Daniel S. Stauffer.

MARIETTA.—1928. David B. Groff, of Columbia Mission.

RAWLINSVILLE.—1929. By Mission Board. Henry Hess and H. Melvin Herr.

SUNNYSIDE.—1930. By Mission Board. David S. High and Musser Herr.

SUNDAY SCHOOL QUESTION BOOKS

The earliest Sunday schools of the Church used the Bible and *Psalms and Hymns* then in use in the regular services. Afterwards, in 1873, the *Herald of Truth* published a monthly supplement first called *The Children's Department* and later *The Herald Series of Sunday School Lessons.* Beginning with the first Sunday in April and ending with the last Sunday in October, this four-page leaflet supplied a lesson for every Sunday. Following 1873 the publishing house, for a number of years, printed no lesson helps. For lack of such material Sunday school work made very slow progress. Finally the workers secured permission from the bishops to compile and publish a series of textbooks for all grades in the Sunday school.

We will let several editorials of the *Herald of Truth* tell how the publication of those early *Question Books* was brought about. From the April Number, 1880, page 70 are these statements:

> The Lancaster Conference was held at Brubachers meetinghouse, three miles west of Lancaster (Rohrerstown), on the 19th and 20th of March. Seventy-eight bishops, ministers, and deacons were present and the meeting was a pleasant and profitable one.
>
> John F. Funk started on a visit to Pennsylvania on the 17th of March, expecting to be gone two weeks. When last

> heard from he was in Lancaster and had attended the Lancaster Conference.
>
> The bishops of the Lancaster County Conference of Pennsylvania, have concluded that the Sunday schools held in our churches should have books of instruction corresponding with and teaching the nonresistant doctrine, and a question book is now in course of preparation which will be ready in a few weeks, and will be especially adapted for that purpose.

Then in the May Number of the *Herald,* 1880, on page 90 appears the following editorial:

> We have now in press two Sunday school question books, which were compiled by a committee of brethren, appointed with the sanction and under the direction of the bishops of Lancaster Conference, Penn'a. These books are desired for the smaller and intermediate classes in the schools, and will be a great help to both teachers and superintendents.

In the June Number of the same year appears this announcement, in the Editorial columns, on page 110:

> As announced in our last number, we have now completed our Sunday school question books. Each book contains sixty-one lessons, and the intermediate book contains ninety-seven pages, and costs 15 cents. The primary book costs 10 cents per single copy. The lessons in both books are taken from the same portion of scripture, and contain both questions and answers. . . . They were prepared and published by the sanction and under the instruction of the bishops of the Lancaster County Conference.

Bishop Jacob N. Brubacher, on August 11, 1911, in his own home, in going over the early history of the Sunday schools in Lancaster county, and in the Church in general, said to me personally:

> That committee consisted of Amos Herr, of Willow Street, John F. Funk of Elkhart, Indiana, and Jacob N. Brubacher of Mt. Joy. They met at the home of Amos Herr the first time in continuous session for about eight or ten days.

He also called to memory that he and Bishop Funk had urgent duties at their respective homes, he on his farms, and Funk in his printing office and store, and several times during the week they were on the point of discontinuing the work and returning to their homes; but every time Brother Herr, with tears streaming down his cheeks, would lure them back to the work with renewed zeal and vigor, as he argued and preached to them, challenging them with his often repeated statement during the meeting:

> Brethren, think of it, your work at home relates to and concerns this world's goods only; but the work in which we are laboring is for unborn and future boys and girls, as well as for the present generation. It is for the Church, for time, and for eternity.
>
> The Sunday school and its work properly carried out is the only salvation of the Church. You must, and I know that you will, remain to finish the trust whereunto we are appointed.

The committee accordingly finished two of the grades of lessons and adjourned to finish the work at some other time, as stated in the *Herald* of May, 1881, on page 86.

To the original committee, as stated by Bishop Brubacher and by Bishop Funk, were added Bishop Benjamin Herr of Willow Street, and Bishop Isaac Eby of Kinzers.

This committee met for their final work on March 10, 1881, again at the hospitable home of Brother Amos Herr. This time Bishop Funk gives us a detailed account of the workings of the committee and of his pleasant visit to Lancaster county, as well as his visit to his old home in Bucks county, which throws much light on the history of our beloved Church nearly fifty years ago.

His reference to the work of the committee in part is considered by me as of great importance to this little work of the history of our people and will be quoted in part in which he says:

> It will be remembered that the bishops of Lancaster Conference last year gave their sanction to the compiling and issuing of a series of question books, adapted to the wants of our Sunday schools, and agreeing with our faith and doctrine; and that in accordance to this, the same committee, including also Bros. Isaac Eby and Benjamin Herr, met and arranged and compiled the primary and intermediate question books, which were immediately published, and were already used in a number of schools last year.

On account of the lateness of the season and want of time the Bible class book was deferred until this time and now the committee met again to complete the work then begun.

The work of the committee on the advanced book lasted ten days, as it completed its labors late on Saturday afternoon, March 21, and Brother Funk was denied the anticipated privilege of spending the Sunday with his aged mother and friends of his youth in Bucks county.

In two editorials in the May number of the *Herald of Truth*, 1881, Brother Funk set forth many advantages of the Church in having its own literature, and especially stressed the importance of its own people preparing and enlarging on the scriptural lessons to be studied and taught by the rising generations. He also stated that large orders have been placed by many of the schools of Lancaster county.

These books were used in many of the congregations of the United States and Canada for eight years, when on April 1, 1890, the Mennonite Publishing Company at Elkhart, Indiana, began publishing the regular International Lesson Helps, with John S. Coffman as editor. The usefulness and popularity of the Question Books then began to wane and they were soon supplanted by the new publications.

SUNDAY SCHOOL MEETINGS

The Sunday school meetings now so numerously held by every district during the year, but usually during the summer season, had their start in the Lancaster Conference at Slate Hill, Cumberland county, where the first meeting was held with a full day program, on November 5, 1896, with Brethren A. D. Wenger of Oskaloosa, Iowa, and S. F. Coffman of Elkhart, Indiana, and a number of laymen, active in Sunday school work taking part in the discussions. The proceedings were printed in the *Herald of Truth*, of December, 1896.

The result of the first meeting of this kind held in the conference district was so favorably received that another meeting with a larger and longer program was held at the same place on June 7, and another on Oct. 7, 1897, in which Bishop Benjamin F. Zimmerman and the Sunday school workers in general in the valley took an active part. The proceedings of these two meetings were again reported in the *Herald of Truth,* and also in pamphlet form. Some of these pamphlets are still held as souvenirs of the work of the Church of that period.

FIRST SUNDAY SCHOOL MEETING IN LANCASTER COUNTY

The meetings at Slate Hill were visited by a committee from the Hershey-Pequea district in Lancaster county with the result that by the assistance and consent of Bishop Isaac Eby a program was prepared.

The first Sunday school meeting in Lancaster county was held at Red Well, near New Holland, on November 22, 1904, where Bishops Isaac Eby and Benjamin Weaver, and Preachers C. M. Brackbill, Amos H. Hoover, John M. Sauder, Noah B. Bowman, John B. Senger, I. B. Good, Noah H. Mack, Daniel N. Lehman, and a number of local Sunday school teachers and superintendents took great interest in the suggestions and instructions of the day. The proceedings were published in the *Herald of Truth* of December 8, 1904, and compare favorably with the tone and proceedings of several dozen such meetings held every year in the county.

All of these meetings are well attended by interested and attentive members of the Church, and the number of live, wide-awake, experienced teachers and ministers present at every meeting have so far kept all of them worthy of the time spent on their programs and have been the means of much good to the cause of Christ, in spreading the Gospel, and in extending the Kingdom of God far beyond the original borders in every community where they have been held.

MISSIONS

The experiences in and through the Sunday schools awakened greater desires for the development and growth of Christian life, opened up broader visions of service for Christ, and inspired a greater zeal to do something for fallen and straying humanity, which influences resulted in opening new schools and forming centers of worship and devotion at places and in many communities where no religious services had ever been held before.

In the Paradise-Hershey community the teachers and superintendents of the several Sunday schools met and discussed various plans and ways in which more aggressive methods might be used in the church and Sunday schools in order to reach out in a manner which would be agreeable and effective. Minutes were made and kept of the proceedings of the meetings which increased in attendance and importance beyond the ordinary weekly Bible meetings.

Among the brethren who met in the first meetings for these discussions were Christian M. Brackbill, John H. Mellinger, Isaac E. Hershey, John R. Buckwalter, Jacob A. and Amos A. Ressler, and Abram Metzler, not one of whom could foresee the far-reaching effects and influences which would come from these small beginnings.

After these preliminary meetings and brotherly consultations were held, a public meeting was announced and held in the East Chestnut Street meetinghouse, at Lancaster, Saturday, January 12, 1895. Among other good things brought before the meeting, John R. Buckwalter, of Paradise, delivered a carefully prepared address on the subject, *Mission Work from the Bible View,* in which he spoke of some of the neglected spots in the county, many of which could have been avoided if the church of the living God would have lived up to her privileges, incidentally referring to a great work awaiting the Mennonite churches in communities close to their homes and churches in this county.

A later meeting was held at Paradise April 9, 1896, where among other addresses, Bishop Isaac Eby preached a sermon from the text *Feed My Lambs,* and Preacher Elias Groff, of Strasburg, gave his testimony and approval.

The support given to the movement encouraged the workers to continue, and the organization which they formed, known as *The Lancaster County Sunday School Mission,* continued twenty-two years, holding public meetings in which appropriate subjects were discussed every three months.

The business of the mission was managed for fifteen years very successfully by a board of trustees, elected and appointed at stated intervals under the jurisdiction and oversight of the Conference. They bought and owned valuable real estate and other property at their several established stations, which grew into prosperous congregations. When it became apparent that it was necessary to have a legalized organization in order to make certain important transfers and confirmations the society was chartered in 1911, under its established name, *Lancaster County Sunday School Mission,* "for the purpose of supporting Sunday schools in neglected districts in conformity with the Mennonite faith."

The trustees or charter members therein named were John H. Mellinger, Greenland; Amos A. Ressler, Strasburg; Christian Neff, Paradise; Henry Hershey, Intercourse; Landis Hershey, Hersheys church; and Isaac E. Hershey, Paradise.

At the first meetings in 1896, committees were appointed to look into the advisability of starting and maintaining Sunday schools, and to provide places for their sessions. These actions resulted in the opening of a school at Red Well, at the foot of the Welsh Mountains in Earl township; another in the village of Ronks, in East Lampeter township; and one at the Monument, in Paradise township in 1896.

In 1897 the Mission on Rockland street, in Lancaster, was opened. This has since developed into the East Vine Street church.

The Welsh Mountain Mission was begun in 1898. This is now the Welsh Mountain Good Samaritan Home for aged people.

Other places at which work was opened are:

The Philadelphia Mission and Mt. Pleasant church, in Paradise township, in 1899; Columbia Mission in 1907; Reading, in Berks county, in 1922; Oak Shade in southern Lancaster county in 1923; Cocalico, in 1926; Cottage City, Md., near Washington, D. C., 1927; Marietta, in 1928; Fisherville, in 1928; Tampa, Florida, in 1928.

During this same period of years, the Weaverland Mission Committee with the assistance of the Franconia Conference, started a mission school at Diamond Rock in Chester county, in 1908, continuing in the organization of one in an old schoolhouse near Frazer Station in 1910, where, with the assistance of the Mission Committee, they erected a new meetinghouse at that place for a well-established congregation in 1917; and one at Loags Corner in 1923.

RED WELL

A Mennonite Sunday school was organized in the Red Well schoolhouse in the summer of 1896, under the oversight of the Sunday School Mission of Lancaster county. This school was so well attended, resulting also in a number of members being added to the church, that three years later the congregations of the Hershey-Paradise district erected a neat frame meetinghouse, with a seating capacity of about two hundred persons and ample tying room for horses on the grounds. On August 9, 1899, the house was opened with more than ordinary interest to the community and to the Church at large, because the "Blue Rocks," well remembered by older people as a rendezvous for thieves, were close to this center of religious awakening. In the opening service sermons of unusual interest and Biblical instruction were delivered by Bishop Isaac Eby and C. M. Brackbill. Addresses were also made by Deacons Isaac E. Hershey and Landis Hershey, all of whom were intensely concerned for the welfare of the work in this place, which was greatly aided by the operations and labors of the Welsh Mountain Industrial Mission which was started the year previous by the same organization.

On November 22, 1904, the first Sunday school meeting held by the Mennonite Church in Lancaster county, was held in this little meetinghouse under the oversight and by the sanction of Bishop Isaac Eby, who preached the opening sermon from Romans 12:11. Bishop Benjamin Weaver and the following ministers, who afterwards became bishops, took part in the program, C. M. Brackbill, John M. Sauder, Noah H. Mack, and Daniel N. Lehman. Besides these the names of Amos H. Hoover, John B. Senger, I. B. Good, Mahlon Buckwalter, Amos H. Hershey, E. E. Kenagy, Ezra Mellinger, Henry Hershey, and D. M. Wenger also appeared on the program.

The full report of this memorable meeting, which meant so much to the Sunday school cause of Lancaster county, will be found in the issue of the *Herald of Truth* for Dec. 8, 1904, page 398.

This prosperous little congregation, which had grown until it had sixty-five members, mostly aged people, has since been depleted by deaths and by people moving out of the community, until there are only a few remaining, and it has been reluctantly decided to move the house and its furniture to the Welsh Mountain Mission where more room is needed.

The work of the Lord and His people in this sacred place is, however, regarded as a great success, since the many meetings held there, resulting in numerous confessions of peace and happiness by men and women during their lingering days on earth, are rich treasures in the memory of many of the workers at that place. Then again, many young men and women who now are happily situated in life, away from these scenes of their childhood, no doubt attribute influences for good in their lives to Gospel seed sown in that little meetinghouse.

After many meetings of the official boards and the workers, who traveled many miles weekly to meet a small school mostly made up of attendants at the Welsh Mountain Mission schools and meetings, it was decided to merge or combine these two services and schools in the early months of 1929, and from thence forward their fortunes were cast together under the name of *The Good Samaritan Home.*

The President of the Board of Trustees, since the opening of the mission, Samuel H. Musselman, of Blue Ball, died November 26, 1929, soon after the last improvement was made. He reached the age of 74 years.

Mount Pleasant

On June 9, 1899, after the Mennonite Sunday School Mission canvassed the community surrounding the United Brethren Church in Paradise township, at Mount Pleasant, they bought the house of worship by that name, and at once organized a Mission Sunday school, which has developed into a prosperous congregation which meets for divine worship every two weeks, in addition to its well attended Sunday school.

Welsh Mountain Industrial Mission

On January 15, 1898, at the Quarterly Mission Meeting at Kinzers a board of twelve directors were appointed with instructions given to them to establish an industrial mission on the Welsh Mountains, at or near the "Hand Boards" in Salisbury township. This board, which consisted of Samuel H. Musselman, chairman; Noah H. Mack, secretary; John R. Buckwalter, John A. Umble, Henry Hershey, Ephraim Hershey, John Musselman, Benjamin Weaver, Abraham K. Diener, Amos H. Hershey, Christian R. Herr, and Jacob Lindeman, began its operations by getting into touch with M. H. Hagler, a regularly ordained Presbyterian minister, stationed on the mountain. He, with the support of his church financially, had worked, single-handed, among the colored people for the betterment of their condition, and hailed this new move of the Mennonite Church with delight.

March 14, 1898, was the day appointed to begin work in clearing twenty acres of wood and sprout land on the mountain with the idea of eventually planting it with fruit trees. Twenty-two colored men and boys reported and began work under the direction of S. H. Musselman, chairman of the board. The land was cleared of stones and stumps, entailing a great deal of labor. The wood was sold at a financial loss, but it was proved that the men could work, and that they had some pride in the fact that they had honestly earned the payment for which they labored. In all of this the board felt encouraged in its work.

April 4, 1899, Noah H. Mack, secretary of the board, and his wife, accompanied by Lydia Stauffer, of Farmersville, moved to a small home on the present Mission property, as superintendent of the work. Brother Mack, was a school teacher in West Earl township, owning a comfortable home in Farmersville, with the conveniences of life about him, and when he and his family took up their newly appointed labors of relieving fallen humanity by moving and living among them in their daily habits of shiftlessness, carelessness, and sin, with all the unhappy results of such living, they made a great sacrifice for the cause of home missions. It took the combined efforts of both them and the Mission Board two years to finish the mission home and to supply a suitable and reasonably safe place of living.

By fall of the first year, a building to house a broom factory, a carpet weaving shop, and a shirt factory, on two floors, 24 by 40 feet, was built; several large tracts of strawberries were set out; and several fields were cleaned ready for planting the following spring.

There was a weekly Bible instruction and prayer meeting in the shirt factory, but the church and Sunday school work was mostly in the care of St. Peters A. M. E. Church, about a mile and a half west of the Mission (which, however, soon after that time was burned and was never rebuilt), and by the Presbyterians, in the Mt. Hope chapel, under the management of their minister, M. H. Hagler, assisted by several of our brethren. This chapel was built and partly finished by a Mr. Supplee, a member of the society of the Friends, in 1883. Afterwards it was sold to the American Sunday School Union.

During the fall of 1900 and the winter of 1901, a large stone house was built. It was a combined mission, store, and dwelling house, and overlooked a beautiful valley of the Upper Pequea. The home was conveniently furnished, and has running water from springs on the mission property.

Tuesday, February 19, 1901, was set apart by the Board of Trustees, the Mission family, their helpers, and all the employees and inhabitants of the community as a day of thanksgiving to God for prospering the work; and since the building was erected for the purpose of furthering Christ's kingdom, and for the Christian relief of suffering and needy humanity, it was thought fitting and proper that a solemn religious service should be held under its roof before it should be occupied. Bishop Isaac Eby, of Kinzers, preached a suitable sermon to an audience composed of a number of interested brethren and sisters from the valleys, a goodly number of colored and white patrons of the mission store, and a group of laborers for whom this work of love was started three years before.

Nearly a month before these religious services, to which all the people were invited, the colored people of the community were invited to a New Year's dinner in the basement of the new building, when eighty-five of them gathered in a happy mood and partook of the hospitality of their white neighbors, furnished free of cost through the kindness of many friends of the Mission.

A notable event at this gathering, just before dinner, was the performance of the marriage ceremony for three colored couples. Two pairs were united by Brother Mack, and one couple by Preacher Hagler. This service impressed upon the minds of the mountain people that the "Big House," was built for their benefit, if they would but accept the invitation to turn from their former habits of sin.

Such a dinner, with such surroundings and purposes, had never been held in this community. It was often repeated, but possibly never on such a large scale. During the last years the practice of filling and distributing baskets during the holiday season has gladdened many homes on the mountain and the good work is still going on.

There are those who know little of the condition of the homes in this section before the mission was opened, and remember little of the effect of this community on the surrounding country thirty and fifty years ago, who ignorantly speak lightly of the great works humbly performed and still continued in this spot among a people "who doth not know, nor consider."

Sunday school and regular church services have been conducted ever since the opening of the mission building, and a part of the industrial branch of the work is still being done; but the store, which furnished supplies to the community and workers, has been discontinued.

After spending eleven years in this chosen field of labor, and serving his congregation at Groffdale and Metzlers as minister from his mountain home, Brother Mack and family moved to New Holland in the spring of 1910, where he is still residing.

The mission work was in charge of Levi Sauder and wife (who was Lydia Stauffer, when she went to the mission in 1898) until March, 1911, when Elias Kendig and wife took charge of the work. Brother Kendig died after being in the position only three weeks, when the work was taken up temporarily by Mahlon Shue, with Anna Martin, as clerk and matron. In 1912, John S. Musselman spent several months at the mission preparatory to being sent to India. He was followed by Elmer Horst and wife, for a short time, after which Arthur T. Moyer came from Spring City, on April 1, 1913. He gradually grew into the work, and became superintendent of the mission in all its details. He was also teacher of the public school, held in the building of the former shirt factory. This was attended exclusively by colored children, and was under the control and supervision of the public school system. Bro. Moyer also helped to secure profitable employment for the colored people on the mountain, and elsewhere.

It was during the early years of Arthur T. Moyer's work on the mountain, that the work was taken over by the newly organized Board of Missions for the Eastern churches. This occurred soon after their charter was granted to them in 1914, and ever since that time it has been under the control of that board, with a separate local board of directors, which now (1931) consists of Sem Eby, Harry Reeser, Joseph S. Graybill, Martin R. Hershey, Martin G. Sauder.

On January 24, 1924, an awful tragedy occurred to the mission family. An ungrateful laborer, who had often received favors from all of the missionaries, was attempting to steal corn from the barn near the schoolhouse. Brother Moyer detected the man and spoke to him, who, knowing that he was recognized, shot the missionary teacher, who died of the wound, a week later, without revealing the name of his assailant to the authorities. He was, however, convicted of the crime and is still serving time in the Eastern Penitentiary.

It was now decided to add to the mission work a department for accommodating aged people, and to that end the house and place in general needed changes and repairs. With that end in view, Brother Benjamin Buckwalter and his wife of Newton, Kansas, who were visiting among their many relatives and friends in Lancaster county, kindly consented to take care of the several patients and look after the interests of the church during the winter of 1924 and a part of 1925, while Brother Buckwalter made many improvements around the premises.

John W. Burkholder and his wife, Edith Burkholder, of Weaverland, followed in the work of the mission during the fall and winter of 1925, after which they moved to his father's farm.

From May, 1926, for a period of nearly two years, John H. Weaver and Lena Weaver, his wife, with Sister Weaver's father, Elam B. Landis, had charge of the home and mission farm. During this time Brother Weaver repaired and made many needed changes to the property, for the convenience of the increasing number of inmates in the several departments.

Henry K. Hershey and wife are the present superintendent and matron of the place, which is in the experimental stage as a Samaritan Home. The regular church and Sunday school services are having an increasing attendance, and the need of more room was so urgently felt that the local board, by the consent and under the oversight of the Eastern Mennonite Board of Missions and Charities, using the material and lumber of the Red Well meetinghouse, erected an additional three-story concrete block extension to the main building, 28 by 30 feet, during the summer of 1929, which brought the combined buildings to contain twenty-five rooms, three baths, and large basement and storage rooms. The Home is lighted by Delco Lighting System, heated by hot water, and supplied with pure spring water, flowing by gravity from higher points on the Mission property.

The remodeled Home and new department in the work was formally opened and the brotherhood invited to inspect its workings and surroundings on September 2, 1929, by an all-day meeting and religious service, which was largely attended by people from both sides of the mountain and by many strangers.

The place is finely situated on a high elevation between the Pequea and Conestoga Valleys, twenty miles east of Lancaster, and is reached by good dirt roads from East Earl on the north side, or from White Horse on the south side of the mountains.

WORKERS IN OTHER FIELDS

MARY DENLINGER, of Paradise, in 1895 went to the Home Mission at Chicago, possibly the first fruit of the spirit radiating from the new movement in Lancaster county. A. Hershey Leaman and J. F. Buckwalter, two young brethren from the same locality, were also found in the Home Mission at Chicago, early in 1897.

J. A. RESSLER, a young school teacher in Lancaster county, was an early member of the Sunday School Mission, attending all the preliminary meetings, and assisting in its organization and in drafting their constitution. Actuated by the same spirit he moved to the Scottdale community in the spring of 1895, and on July 28, of the same summer, was ordained to the ministry at that place by Bishop Isaac Eby, of the Lancaster Conference. With Dr. W. B. Page and wife, Bro. Ressler was one of the first missionaries of the Church to any foreign country. On February 22, 1899, this party of three set sail for India, and did the first work in establishing Mennonite churches from among the benighted and starving people of that country.

AMANDA MUSSELMAN, of New Holland, in the winter of 1898, also joined the workers in the Chicago Mission, and when Sister Mary Denlinger, who had over four years' experience in mission work in the windy city, was selected by the Lancaster Mission Board to supervise the mission station to be opened in Philadelphia, Sister Musselman was

New Meeting House, Cottage City, Md., near Washington, D. C.

The New Church Building at Tampa, Florida

chosen as her assistant, and, under the control of the Lancaster County Sunday School Mission, the two sisters opened the doors for charitable and Sunday school work in Philadelphia about the first of July, 1899. Their sewing school was started on July 1, with the attendance of five little girls, and the first sermon preached in the mission there was delivered by Bishop Daniel Kauffman on July 10, in the hearing of one hundred and twenty-five persons, about three weeks after the place was first occupied by our people.

The two sisters remained faithful to their calling as caretakers, and supervised the work for twenty-one years, when it was thought to be an advantage to the growing demands of the congregation and Sunday school to have a resident minister continually at the mission home. The Mission Committee again used their good offices to have

J. PAUL GRAYBILL, of New Holland, minister at Weaverland, appointed as pastor of the Philadelphia Mission in October, 1922, he having been released from his duties in his home congregations by the influences of the same organization. He is still filling the same position under the management of the Eastern Mennonite Board of Missions and Charities.

SUNDAY SCHOOL MISSION DISCONTINUED

The last public meeting held by the Lancaster County Sunday School Mission, announced in the columns of the *Herald* and by numerous programs, as *The Eighty-eighth Quarterly Mission Meeting,* was held at Paradise, October 31, 1917, where Henry Hershey, who was secretary of the meetings ten years, read a history of the twenty-two years of labors for the cause of missions and for the spreading of the Gospel, followed by appropriate remarks and additional reminiscences by Amos A. Ressler, who also served the society as secretary for ten years, and by John H. Mellinger, the continuous chairman of nearly all the meetings and deliberations, as well as by Bishop C. M. Brackbill, Isaac E. Hershey, Lewis Shank, John W. Weaver, and D. M. Wenger.

The entire membership and congregation felt saddened at the thought of discontinuing these pleasant and profitable meetings, but every one fully understood that the Eastern Mennonite Board of Missions and Charities would assume and take over all the work, together with all its various Sunday schools, properties, and organizations, and conduct the same in a larger and more effectual manner, keeping in close touch with the Church at large. From that time there has been only one public meeting annually in connection with the work. This meeting has been held during the two days preceding the spring conference.

EASTERN MENNONITE BOARD OF MISSIONS AND CHARITIES

After due announcement by the secretary of Lancaster Conference a meeting was held in the East Chestnut Street meetinghouse, June 8, 1914, to organize the Eastern Mennonite Board of Missions and Charities, to coöperate with the General Board of Missions of the Church. Good interest prevailed, a constitution and by-laws were adopted, and a board of trustees was elected.

In order that their work might be more effectual and their transactions could be legalized a charter was obtained March 6, 1916. It is recorded in *Charter Book* No. 4, on page 32, at Lancaster, Pa. The first board of trustees was composed of the following brethren: John H. Mellinger, Greenland; J. C. Leaman, Lancaster; Harry L. Herr, New Danville; Eli G. Reist, Mount Joy; John W. Weaver, Union Grove; Daniel N. Lehman, Millersville; Samuel Zimmerman, Shiremanstown, Cumberland Co.; Elias E. Risser, Lebanon county; Simon P. Hess, Akron; John F. Charles, Central Manor; Harry H. Snavely, Willow Street; John B. Hershey, Springville; Noah H. Mack, New Holland;

Samuel H. Musselman, New Holland; Amos H. Hershey, Manheim; Isaac B. Smith, Lebanon county; William B. Lauver, Mifflintown, Juniata county; Ephraim Eby, Lititz; Sem Eby, Gordonville; Amos F. Eby, Mount Joy.

The new board organized by electing John H. Mellinger, of Mellingers congregation, as president; Harry L. Herr, of New Danville, secretary; and Eli G. Reist, of Mount Joy, treasurer; all of whom continue (1931), in their respective offices of trust for the Church.

The president stated that this organization was a response to a general feeling and request that a local board should be formed, not to oppose, but to work in harmony with all other boards of like functions in the Church.

The first resolution adopted, favored the building up of weak and needy churches and Sunday schools in rural districts, even to the extent of supplying workers and ministers; and in order to encourage systematic contributions and distribution of funds, we suggest that as much as possible, all money, intended for mission and charitable purposes, be sent to, and forwarded through this board.

The new board took over all the activities of the Lancaster County Sunday School Mission, including the management of all the properties and mission stations under their control. The Philadelphia, Lancaster, Welsh Mountain, and Columbia Missions were then already well established. The Mennonite homes, for old people at Oreville, and for children at Millersville, were prosperous and far beyond the experimental period. All these benevolent institutions needed the full support of the Church and the guiding hand of a strong organization through which the Church could supply spiritual and financial aid and coöperation which were needed in the expansion of the work, to produce vigorous and harmonious growth along the various lines. Since the advent of the special Board of Missions a new and spacious mission and meetinghouse was built at Columbia, a new meetinghouse erected at Frazer Station, in Chester county; one near Washington, D. C., another at

Tampa, Florida. A growing mission station with a home for the workers and a separate house of worship and Sunday school rooms is established in the city of Reading, Pa.

Loags Corner in Chester county, Marietta, Oak Shade, Rawlinsville, Cocalico, and Sunnyside, all in Lancaster county, have mission stations with prospects of permanent places of worship being established at their respective places.

This organization made their regular official reports from the time of their first appointment in 1914; but the first public meeting sponsored by them, with a regular program, was held in connection with their fourth annual meeting at Mellingers on March 19 and 20, 1918. This meeting was well attended by the ministers and members in general, and Bishops C. M. Brackbill, Benjamin Weaver, Peter R. Nissley, and John S. Mast were present and took part in the discussions of the day.

These annual meetings, with their discussions and committee work, in coöperation with the Conference, are of inestimable value to every branch of the Church.

MISSIONS

East Vine Street Mission, Lancaster*

Among the mission stations started and organized during the early life of the Lancaster County Sunday School Mission, was one on North street in the city of Lancaster, where a two-story dwelling, with three rooms on the first floor was rented, and where the first Sunday school was started and opened for services on Sunday, July 4, 1896, with Brethren Benjamin F. Herr and David Z. Lantz as superintendents. The school averaged an attendance of fifty-five pupils during the second year, and continued at this place until the spring of 1899, when it was removed to

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*Extract of article written by Elizabeth E. Myers, in *Youth's Christian Companion,* June 27, 1926.

462 Rockland street, a more central location for those attending the school and services. The work was carried on here for nine years, conducting Sunday school and all other services connected with mission activities. When it became apparent that larger and more convenient rooms and better accommodations were necessary for the work, the brethren of the Mission Board purchased the Olivet Baptist church building, No. 112 East Vine street, which was in use by that congregation only twenty years, having been erected in 1888.

During the early years of the Mission on North street, Brother Singerly, an aged man, one of the first converts at this place, lived alone at the mission home, doing the janitor and sexton work. After his death, Sister Elizabeth Musser and her daughter were appointed the first resident workers to live at the Mission, in December 1905. She was alone in the work until July 1907, when Sister Elizabeth E. Myers became her assistant, remaining in the work many years.

A sewing school, with sixty girls on the roll, was organized by the three sisters, and a sewing circle was also formed for the older sisters. The sisters who devoted much of their time to the work, besides those mentioned were: Katie Buckwalter, Nellie Becker, Ella Shank, Amanda Forrey, Anna Winters, Dorothy Mellinger, Nora Harper, and Sister Krady.

The various superintendents of the Sunday school, some of them also superintendents of the Mission were: Benjamin F. Herr, Christian Mosemann, Harry Mosemann, Abraham Eby, Eli Weaver, Jacob Miller, and D. Stoner Krady.

From the *Gospel Herald* of June 13, 1908, we have this extract:

> Our first services in our new mission building were held May 10, when we had children's meeting at 6 p. m., followed by preaching by Bishop Benjamin Weaver. Brother Sieber, of Juniata county, made an address. On Sunday evening, May 24, Bro. A. D. Wenger began a series of meetings and at

this time (June 3) there are six converts. We now have a commodious mission building, and during the past week it was nearly full every evening.

This mission home, being centrally located, is often used as a meeting place for many important gatherings, for church, mission, and Sunday school interests.

In the spring of 1924 the basement was greatly enlarged. Four Sunday school rooms were added, and a large room for a bookstore and for a printing plant was also made at the front entrance in the basement, the bookstore being under the management of John W. Weaver, of Union Grove who conducts branch stores for the Mennonite Publishing House. The printing business is conducted by Jacob H. Mellinger of Paradise, and D. Stoner Krady, the resident mission superintendent. Among other work for the Church and its members their principal labors are centered in printing and distributing tracts approved by the Church and Mission Boards.

It has been mentioned in another chapter of this work, that while the mission is supported by the entire conference, its ministerial needs and supervision of the details of the organization are more particularly supplied by the East Chestnut Street district and by the Lancaster bishop district.

Their weekly Sunday school has an enrollment of 175 pupils. Preaching services are held every Sunday evening. Besides this they follow a regular mission program of seeking and assisting those who need and accept their invitations to partake of their hospitality. They give help to many hungry men, women, and children and furnish many poor children with warm clothing. These are provided by the Church at large from the country and city.

For several summers a free Bible school was conducted at this place by the workers, assisted by other teachers, which gave the place another avenue for doing good to those around them.

COLUMBIA

Prompted by the burning desire to do something for those who needed salvation and encouragement on the way of life, Charles Byer and his wife, Anna, rented No. 274 South Fourth street, Columbia, at the beginning of 1907, and on Sunday, February 4, of that year, they opened their house and started a small Sunday school with children whom they invited to their home. Struggling along for some time, with the assistance of several brethren, sisters, and ministers of the church in the community, they kept the Sunday school and other services open ten years, when in the beginning of September, 1917, they bade adieu to Columbia and moved to Knoxville, Tennessee, where they opened a new mission. The work at Columbia was continued by Bro. Ira M. Shertzer and wife of Millersville, for nearly two years, with increasing attendance and interest, until Sunday, April 11, 1920, when they resigned their charge. The vacancy was filled by Christian Z. Martin and wife of Lancaster, who still continue the work at the same number and street.

The attendance at Sunday school and divine services again increased. A sewing school for the girls was organized November 5, 1921, with thirty-seven girls enrolled. Christmas baskets were filled which, with second-hand and new clothing, were distributed among worthy families every winter from the first starting of the Mission. All of these branches of the movement were enlarged until an urgent need for more room, better lighting, and heating facilities were felt by all of the brethren in that community. The Eastern Board of Missions, by the advice and consent of the Board of Bishops, began operations for the erection of a new and suitable mission house and church building early on January 18, 1922, when ground was broken for the foundation of the new house. The building committee was wisely selected and consisted of representative brethren from widely separated church communities: Eli G. Reist, of Mount Joy; Noah H. Mack, New Holland; John F. Charles, Mountville; Seth E. Ebersole, Chestnut Hill, who was the contractor and builder; and Christian Z. Martin, of Columbia.

The building was especially adapted for mission and church work. The home, or dwelling part, is 20 by 50 feet, with a first, second, and third story, divided into ten rooms, for the accommodation of the superintendent and his family, the workers, and visitors. The mission department is divided into two parts, with an auditorium 50 by 60 feet, seating over 500 people.

The opening day exercises consisted of a two-day Bible instruction meeting on December 9, 10, 1922. The principal sermon was preached by Bishop Daniel N. Lehman, from Isaiah 66:1, 2. Other bishops taking part in these exercises were: Noah H. Mack, New Holland; Noah L. Landis, Neffsville; David Garber, Elizabethtown; and Preachers Seth E. Ebersole, Joseph M. Nissley, J. C. Habecker, Sanford Landis, Simon B. Landis, Daniel N. Gish, Harvey F. Grove, John W. Weaver, and John F. Bressler. There were also 250 children present in a children's meeting in the afternoon. John H. Mellinger, president, Samuel H. Musselman, treasurer, and Harry L. Herr, secretary, of the Eastern Board of Missions attended every session, and the Columbia Mission was thus welcomed and endorsed by the entire conference population's representatives.

Elmer W. Martin and wife, of New Holland, assisted in the work at Columbia during the year 1921. In the spring of 1922, after Superintendent C. Z. Martin's call to the ministry, David B. Groff and wife, of the Mellinger congregation, were appointed as the heads of the several departments of the Mission which they filled until the death of Sister Groff, on February 25, 1930, when Bro. Groff resigned the position and moved back to his home, retaining the oversight of the Marietta Mission.

The Columbia Sunday school, Mission, and Church organization are again under the care of C. Z. Martin, as pastor and superintendent, who with his wife and a band of willing assistants, have taken the same interest in the place, which is now a growing congregation and Sunday school and a part of the Lancaster-Rohrerstown-Millersville district, as is manifested in other congregations in the county.

The weekly sewing school is supported by nearly every sewing circle in the conference district and is the means of doing a great deal of good to the girls in attendance.

There are now fifty members in the congregation and an enrollment of over three hundred pupils in the Sunday school.

READING MISSION*

The original plans and interests to start a Mission Sunday school were laid by the brethren in their weekly Bible and mission meetings in the Gehman meetinghouse, near Adamstown, in the fall of 1919, and by the assistance of that mission class the matter was taken up by the Eastern Mennonite Board of Missions. By the coöperation of these two organizations, the corner of Douglas and Thirteenth streets was rented, and the first Sunday school was held there January 8, 1922, after distributing tracts and invitations in the community of the rented building. Forty-nine persons attended this first service. Forty of these were children under the age of twelve years. The first preaching services were held by Preacher Amos S. Horst, of Ephrata, February—, 1922, with a fairly good attendance. Jacob B. Gehman, of Adamstown, was the first superintendent of the Sunday school, who with a number of brethren and sisters from the Gehman and Bowmansville congregations made the weekly trip to teach the classes. The first children's meeting was conducted by Elmer Horst, of Gehmans.

Eli S. Horst and wife, of Ephrata, lived in the mission home several months in the spring of 1922. A series

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*Given by Bro. J. B. Gehman, in *Christian Monitor,* August 1927.

of meetings was held there in May of that year by Bishop Noah H. Mack. Emma Zimmerman of Harrisonburg, Va., and Anna Renno, of Morgantown, lived in the Mission home during the summer of 1922, doing considerable visitation work and helping to increase the attendance of the school.

Soon after New Year of 1923, the Mission Board appointed Jacob B. Gehman as superintendent of the Mission. He then sold out his farming stock and equipment and with his family moved to the mission home in March of that year, but the location was changed in the fall of the year, to 558 North Eleventh street, where the first services were held December 7, 1924, by Christian Z. Martin, of Columbia, who preached a sermon with encouraging results. The same brother conducted a series of meetings at the new location from January 4 to 11, 1925. The first converts, three in number, were received into the Church in the spring of 1925. In the fall of the same year Daniel N. Gish, of Millersville conducted another series of meetings. All of these efforts increased the interest in the Mission and Sunday school, but neither the buildings nor the location were just suited for the purpose, and when a small Lutheran church was offered for sale on the corner of Twelfth and Windsor streets, a survey of the entire situation was made by the workers and the Mission Board, with the result that the property was purchased, together with the furniture and an adjoining dwelling, for twelve thousand dollars. The building, having an audience room of nearly forty feet square with gallery and basement, was, with little changing and repairing, well fitted for its intended uses.

The opening services at this location were held October 31, 1926, and were better attended than any previous meetings. The audiences which filled the new place of worship during three sessions of the day were addressed by Elias W. Kulp and Jacob C. Clemens, of the Franconia district; and Bishop Benjamin Weaver, John M. Sauder, and Israel B. Good, of Lancaster county. During the first two weeks of February, 1927, John F. Bressler, of Lancaster, held another series of meetings, with good attendance, good order, and an improved interest; all of which gave evidence that the better accommodations and the new location were a great benefit to the cause. Another improvement was very noticeable when the Sunday school was held in the morning instead of in the afternoon.

A regular minister was urgently needed, and the Conference held at Mellingers in the fall of 1928, appointed John W. Hess of Akron, to take charge of the ministerial work of the Reading Mission. He at once entered into the spirit of his new charge, holding a series of meetings there, beginning on Thanksgiving evening of the same fall, through which he became well acquainted with the field. With this movement the attendance in the services and in the Sunday school increased and on April 21, 1929, at the request of both pastor and superintendent, the first communion was held by this denomination in Reading by Bishop John M. Sauder of Weaverland.

Soon after Superintendent Gehman and his family lived at the Mission, weekly midweek meetings for Bible study and prayer were held at the mission and at the homes of brethren and friends of the movement with good results, but since the appointment of their pastor, John W. Hess, street meetings were held in several sections of the city, and for several summers schools were held at the mission. In still another section of the city tent meetings were held for ten days, beginning June 14, 1930. These were well attended and were the means of bringing the welcome invitation to many more people of the city, as well as bringing about several conversions.

There are now thirty communicant members, and a Sunday school with 165 pupils enrolled, with an average attendance of 122. Many of those attending this Mission report that their grandparents and more remote ancestors were Mennonites, but that this was the first service of their fathers ever seen by them. There are sections in Northampton, Lehigh, and Berks counties in which Mennonites were numerous during the Colonial period. For want of church services by their own people, they gradually joined the other denominations of their several communities, and their descendants never came into touch with the old church until they came to Reading.

The sisters living at the mission and sharing in the work at various times were: Sisters Gehman and Hess, Emma Zimmerman, Mary Harkins, Anna Renno, Mabel Landis, Mary Landis, Lizzie Musser, and Myra Stoltzfus.

COTTAGE CITY CONGREGATION, NEAR WASHINGTON, D. C.

Scattering members of the Mennonite Church, who had their employment in the city of Washington, lived there several years without church or Sunday school services of their own until about 1922, when Newton Weber, a young minister recently ordained in the Waterloo congregation, Ontario, having attended the Eastern Mennonite School at Harrisonburg, Virginia, moved to the city, after which the members of the Church came together in regular church and Bible meetings. They met in rented rooms for several years, when they appealed to the Virginia Conference for the organization of a congregation under their oversight.

On October 16, 1925, the conference met at the Springdale meetinghouse in Augusta county, and granted the request by a suitable resolution, and instructed Bishop George R. Brunk to ordain a deacon in Washington City. The organization of the congregation of twenty-five members was made on Sunday, December 13, and at the same time Walter C. Grove was ordained deacon. He is the son of Deacon Isaac Grove, of Waynesboro, Virginia.

In the fall of 1927, their pastor, Newton Weber, moved back to his home in Canada. This blighted the hopes for a growing congregation for a short time.

After several prayerful meetings of committees, which represented all the interests of the churches nearest the city, the brethren of the community appealed to the neighboring conferences for assistance, which resulted in an application of the young congregation for admittance into the Lancaster Conference. This movement was fully endorsed and agreed to by the Virginia Conference, and Lancaster Conference voted favorably to welcoming of the new station or congregation into their fellowship at their fall meeting of 1927.

Their first movement was to find and to ordain a resident minister, and to supply a suitable place for a church and Sunday school home for the congregation. Votes were taken for a minister, and on January 1, 1928, Bishops Isaac Brubaker, Noah L. Landis, and Benjamin Weaver chose by lot and ordained Ray J. Shenk, a son of Preacher Daniel Shenk, of Denbigh, Virginia, as pastor and minister of the place. They also organized a Sunday school and midweek Bible meeting, and took steps to locate and to erect a new meetinghouse for them, which was done by the assistance of the Eastern Mennonite Board of Missions, and by June 16, 1929, a neat house of worship was ready for occupation. On that day the first services were held in the presence of many visitors from Virginia, Maryland, and Pennsylvania.

The home minister Bro. Shenk and the deacon, Bro. Grove, were kindly assisted in their first services by Bishop George R. Brunk, of Virginia, Bishop Abraham L. Martin, of Pennsylvania, and John R. Mumaw and D. W. Lehman, of Harrisonburg, Virginia.

The members of this small congregation, now numbering twenty-nine, are always glad for visitors in their services from stronger, neighboring church communities, many of which are connected with Washington by good roads and are within easy reach by a day's travel.

MARIETTA MISSION

Marietta Mission was started in the spring of 1928, by the workers of the Columbia Mission by opening a Sunday school in a chapel rented from a private owner, who bought from the Brethren Church; the Bishop and Mission boards accepted this station as being under their oversight on July 9, 1928, and urged the brotherhood in the community to support the new place which started with an attendance of sixty scholars; David B. Groff, of Columbia, being the superintendent.

The first preaching service was conducted by Bishop Noah Risser, on the morning of August 19, 1928; similar services have continued regularly every two weeks, with Sunday school every Sunday morning, and preaching service every four weeks, and Children's meetings every Tuesday evening and a sewing school on Saturday afternoon.

The Sunday school has an enrollment of 185, and about twenty members of the church; there were several series of meetings held in the chapel; Brother Groff's assistants from the beginning were sisters Cora Smith, Beulah Sweinford, Blanche Brubaker, and many brethren and sisters from Goods and Bosslers congregations.

Tampa, Florida

After Brother C. B. Byer and wife had opened their home in this place for a small Sunday school and preliminary mission services for several years, a request came to the Eastern Mennonite Board of Missions that this organization might take the work there started under their care and supervision, which was done by mutual plans of the church. A suitable site for the erection of a new meetinghouse was decided upon by the committee, which was composed of John H. Mellinger, president of the Board, and by Preacher John B. Senger, of Kinzers. Work on this building was started during the winter of 1928, and 29; and on January 27, 1929, their new meetinghouse was formally opened for divine services, which have since been continued and the membership has gradually increased. There are always a number of members of the Church from the northern states in attendance here during the winter months; and for the four succeeding winters during the formation of the congregation, Brother Senger was its pastor.

During the summer of 1929, Bishop Noah H. Mack, and wife of New Holland, had charge of the ministerial work, assisted by William G. Lauver and wife, missionaries at home on furlough, who could both speak and teach the natives in the Spanish language.

On December 4, 1930, Bro. Chester Harbold, of Shiremanstown, Pa., was ordained as a minister for the work at Tampa. He and Sister Harbold expected to take up the work there in the early summer of 1931.

FOREIGN MISSIONARIES

Jacob A. Ressler, a native of Strasburg township, Lancaster county, was a scholar in the first Sunday school in the Mennonite Church in that section. Later he graduated from Millersville State Normal School, and was a teacher in the schools in the county for a number of years. He was also a teacher in the Sunday school in his boyhood church home, and afterwards a minister and bishop in the Southwestern Pennsylvania Conference District, a service which is more fully mentioned in a later chapter. He became one of the pioneer foreign missionaries sent out by the Mennonite Church. He sailed from New York February 22, 1899, and with Dr. W. B. Page and wife, arrived at Bombay, India, March 24, 1899. He was the founder of the American Mennonite Mission, at Dhamtari, India.

After four years of strenuous service and privations incident to the settlement and formation of a new mission station, he was granted a furlough and returned to America, visiting many congregations of the Church where he was greeted by large audiences who greatly appreciated his return. He made many new friends and won increasing support for the work in which he was engaged.

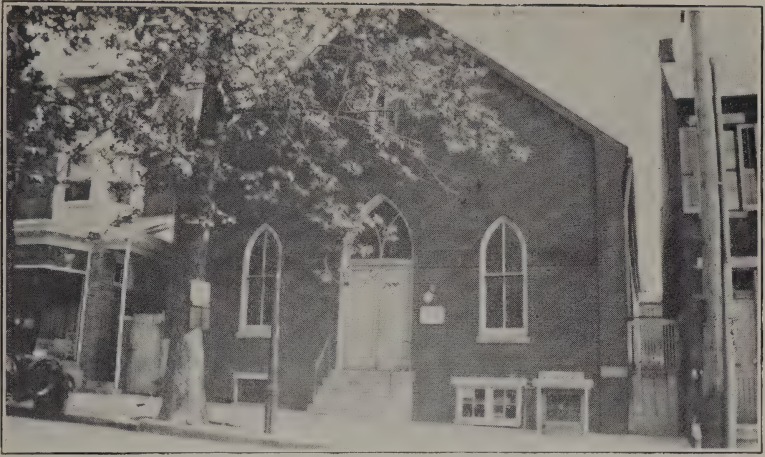
During his stay in his native land he was married to Sister Lina Zook, preceptress of Elkhart Institute. At the end of a seven months' leave from his station in India, he and his wife set sail for India at New York, October 27, 1903. They both served their Church in their sacred calling five years longer, when due to failing health of Sister Ressler, they returned to the United States in 1908. In 1911 Bishop Ressler was appointed editor of Sunday School Literature at the Mennonite Publishing House, Scottdale Pa., which post he is still filling.

Sixteen years after his return to his nativity, or twenty-five years after his first voyage to the land of India, he again visited that heathen country, spending six months visiting the various stations, from October, 1924, to May, 1925. He had the experience of seeing the fruits of the labors which he was instrumental in beginning in a way, which is the privilege of only a few individuals.

Dr. Christian D. Esch, one of our missionaries in India, spent his boyhood days in Lancaster county.

His father, David Esch, a successful school teacher in Juniata county, Pa., moved to the state of Iowa, in the spring of 1875, where he engaged in farming and teaching school, until the spring of 1891, when he with his family moved to a farm near Mechanicsburg, Lancaster county.

On August 8, of the same year, Bro. David Esch and his wife attended the markets at Lancaster with produce from the farm, and in crossing the railroad near the city were struck by a train. Both were instantly killed, leaving a large family of children to be reared in the homes of strangers. The future doctor, minister, and missionary was then eight years old. His guardian, Jacob Hartz, was a school director in Caernarvon township. Bro. C. D. Esch attended the public schools in that locality until about 1900, when he with several of his family went to Elkhart county, Indiana, where he finished his educational course preparatory to his entry into the Layola Medical College at Chi-



MENNONITE MISSION

112 E. Vine St., Lancaster, Pa.

THE MISSION HOME

South and Rear End of Mission Building.

cago, from which he graduated in the summer of 1910. He presented himself to the Mennonite Board of Missions and Charities, offering to go to India and give his time, knowledge, and medical skill, in the interests of the cause of Christ, with the result that he was ordained to the ministry in June, 1910. His training in the various mission stations in Chicago and elsewhere, with his medical knowledge greatly enlarged his vision of the possibilities of service in a heathen land. God had implanted the desire to become a missionary into his mind when he was twelve years old.

He and his wife, having passed the necessary examinations, set sail from New York, October 9, 1910, and arrived in India in November of the same year. They have since been engaged in service in the many different departments of the mission, but principally in medical and leper work.

Bro. Esch was ordained as one of the bishops in the India Conference March 9, 1924. The family returned to their native home on their third furlough, spending part of 1928-1929, among the churches of North America, and embarked for India from the port of New York, October 17, 1929, and are again in their field to which the Lord has called them.

His wife was Mina Brubaker, a daughter of Preacher John L. Brubaker, who was also born and reared in this conference district in Snyder county. Early in life Bro. Brubaker went to Shelby county, Missouri, where he was ordained to the ministry in the Mennonite Church in 1876. In 1895 he and his family moved to Birch Tree, where he assisted in organizing a congregation. At the time of his death, on January 6, 1924, at the age of 80 years, he lived in Morgan county, Mo. He was much concerned for the cause of the Church and of missions until the close of his life.

Dr. Esch was called away from his labors on the mission field very suddenly on February 21, 1931, as the result of a stroke of apoplexy.

Fannie Hershey Lapp, daughter of Brother and Sister Amos H. Hershey, was at home with her parents in Manheim, Pa., until she graduated from the high school in her native town. She then attended the Bethany Bible School in Chicago, during which time she assisted as one of the workers in the Home Mission. After this she spent some time in mission work at Canton, Ohio. She was appointed for service in India, with John S. Musselman, of New Holland, Pa., in the spring of 1913. They made preparations to sail for their intended future home and labors the following fall. God, however, changed the plans of the happy young people as Brother Musselman died at his home July 11, 1913, and was laid to rest at Groffdale, a few days before the day appointed for the wedding.

Without wavering in her convictions that her future usefulness should be offered to the Church and to God in India, she with other missionaries, set sail from Quebec, Ont., September 11, 1913, and arrived in India, November 7, of the same year, where she has since gone through the varied experiences of a growing mission. After six years, in 1919, she returned to her home in Manheim, on furlough. On April 14, 1920, she was married to George J. Lapp, who had also spent twelve years in India; and in 1921 she returned to Dhamtari, India, with her husband for another term, which lasted until March, 1929, when they returned to America, visiting nearly all the congregations, who contributed to the support of the Mission, during their stay of eighteen months, and on October 10, 1930, they again set sail for their chosen field of service and labors of love.

Her father, Amos H. Hershey, was a charter member of the Eastern Board of Missions and Charities, and continues (1931) in active service in important committee and official capacities.

Tobias K. Hershey, who was reared in the Hershey congregation in the Pequea district, attended the quarterly mission meetings from his youth and early imbibed the mission spirit, which bore fruit when he with his wife, formerly Mae E. Hertzler, took up work at the mission at Youngstown, Ohio, in September, 1911. He was very active here in relief and Sunday school work. He was ordained as a minister and pastor of the mission at that place October 20, 1912, by Bishop I. J. Buckwalter, assisted by A. J. Steiner, both of the Ohio Conference.

After filling several stations of responsibility in the Church in this country for five years, he and his wife, and J. W. Shank and wife, who was formerly Emma Hershey, were appointed by the Mennonite Board of Missions and Charities to open a new mission in South America. They arrived there September, 1917, and remained seven years, when Bro. Hershey and his family returned on furlough and visited the home churches. He was ordained as Bishop of the Mennonite churches in South America, near Columbiana, Ohio, Sunday, August 16, 1925, by Bishops A. J. Steiner, E. J. Zook, and S. C. Yoder. At the end of his furlough, he and most of his family returned to the South American field, which has now been greatly enlarged and extended. He belongs to a long line of ministerial ancestors of the Hershey church district in Lancaster county.

D. PARKE LANTZ, a native of Lancaster, and his wife, who was Lillie Charles, and

WILLIAM G. LAUVER, of Lauvers church in Juniata county, a grandson of the late Deacon Joseph Lauver, also a grandson of the late Preacher William Graybill of the Juniata district, and his wife, who was Florence Beiler, all of this conference district excepting Sister Lauver, were appointed as missionaries to assist in the work of caring for the growing churches in Argentina. They left their homeland at New York, June 8, 1921, and arrived at Buenos Aires, June 29, of the same year. They have since then been engaged in that country, with the other workers, in spreading the Gospel of good tidings among the natives.

Of these last named missionaries, D. Parke Lantz and wife spent part of the year 1928 in their homeland, and William G. Lauver and wife were at home during a part of the year 1929, during which periods many congregations were visited and brought into closer touch with the work in South America.

The Lauver family spent a part of the summer of 1929 at the Tampa, Florida, Mission, with Bishop Mack and his family. The Lauvers were able to converse and preach in the Spanish language, and made a good impression for the church among the Spanish speaking people in that section.

SELENA GAMBER, daughter of Bro. and Sister Henry Gamber, of near Landisville, Lancaster county, in early life completed a course in nurse's training in the Lancaster General Hospital. She practiced her profession for a few years, after which she spent two years at the Toronto Bible School, Toronto, Ont. At the annual meeting of the Mennonite Board of Missions and Charities in May, 1923, she was appointed a missionary for the South America field. She and Sister Vera Hallman of Dundee, Ont., sailed for Argentina August 25, 1923. They both spent over five years of service in various Mennonite Mission stations in Argentina, and on March 17, 1929, they landed in New York, on their first furlough. Since then Sister Gamber has visited a number of the congregations in the homeland, and is at present attending Goshen College in order to further equip herself for service in South America.

JACOB L. RUTT and his wife, who had been Mary Herr, both natives of Lancaster Co., were appointed by the Mennonite Board of Missions and Charities as missionaries to South America. They reached their field of labor Feb. 3, 1925. They at present have charge of the stations of America and Meridiano Quinto.

SEWING CIRCLES AND RELIEF WORK

Sewing circles and relief work by the sisters in this large district began in a small way at Ronks and Paradise. In 1895, Sister Annie E. Ressler, acting as directress, got together a group of ten sisters to sew plain garments. Each sister worked in her own home. The garments were then gathered and sent to a small company of sisters at Scottdale, Pa. The sisters there distributed them to the needy poor, or gave them to several hospitals by the aid of the Needle Work Guild of America.

In the fall of the same year, Sister Mary A. Mellinger invited a number of sisters in the church to her home to sew for the poor families and for the hospitals of their own community, with the result that a local sewing circle was organized at Paradise. The circle soon had many appeals from worthy subjects for warm clothing, thus showing the pressing need for such organizations. The fine work of this group induced other congregations to follow their example, but the Paradise sisters were regarded as the pioneers in the movement.

Through the agency of the Quarterly Mission Meetings, the Associated Sewing Circles were organized in the winter of 1911. The first meeting of the association was held at East Vine Street Mission in the summer of 1912, with Sister Mary A. Mellinger as president, and Sister Harry F. Metzler, secretary.

The combined association now consists of forty-seven separate circles, all of which work under the direction, and distribute their finished products through, the officers of this association.

In 1917, the World War having been in progress nearly three years, the United States was drawn into the conflict. At that time this Board with the Church leaders entered into every phase of the question as to how the position and faith of the Mennonites might best be brought to the notice of the government. Meetings were appointed and councils held to assist the young brethren and the Church at large in the many difficulties which confronted them.

When the Mennonite Relief Commission for War Sufferers was organized December 26, 1917, Eli G. Reist of Mount Joy, was made vice president, and the Eastern Mennonite Board of Missions and Charities was appointed by the Lancaster Conference to represent their district.

When a joint meeting of representatives of all the various Mennonite bodies in America was called and met at Elkhart, Indiana, July 27, 1920, Bro. Reist, of Mount Joy, Pa., and Bro. Orie O. Miller of Akron, Pa., represented the Lancaster county board.

When Bro. Levi Mumaw, of Scottdale, was made Secretary and Treasurer of the Mennonite Central Committee, Bro. Orie O. Miller, of Akron, was chosen as his assistant in both offices.

The largest single year production and collection of new and secondhand clothing for the relief of the war sufferers of Europe was no doubt made in 1920, when, in September of that year, the organization, consisting of thirty-two circles, shipped from the Vine Street Mission over $9,000.00 worth of clothing.

The *Lancaster New Era,* of September 16, 1920, says:

> How to help to alleviate the suffering of the helpless women and children in the war-stricken areas of France and Belgium was answered in a most effective way by the Board of thirty-two sewing circles of the Mennonite Church under the supervision of the Lancaster Conference, with headquarters at the Vine Street Mission, in this city.
>
> In the spring of 1918, when the way was opened by the Friends' Unit to send clothing and assistance to the distressed people across the sea, they made a united effort and in July of that year they packed and shipped their first consignment of over sixteen hundred pieces of warm clothing, blankets, quilts, and comforters, of many sizes and kinds; and after that date a shipment was made from the Vine Street Mission every two months of about the same quantity and quality, until the final and the fourteenth shipment was made last

Monday, when twelve hundred and sixty-one pieces were packed and shipped.

In those fourteen shipments they sent seventeen thousand four hundred and ninety pieces, or an average of six hundred and twenty-five garments and coverings per month.

When last Monday's shipment of over twelve hundred pieces, weighing ten hundred and fifty-seven pounds, and filling ten shipping sacks, and the average size and weight of each garment are all considered, the work quietly done by willing hands by thread and needle can be partly estimated.

This same Board of Sewing Circles made a hurried canvass of their several communities, asking their people to join in their work of relief, and the result was that from every church and Sunday school came large contributions, giving them a satisfactory packing, which was taken to New York in two large trucks last Saturday morning, where similar consignments from Montgomery and Bucks counties and from Scottdale will be added thereto.

They will be consigned to Constantinople, where two young men, one of them, Orie O. Miller, of Akron, this county, will assist in the distribution of the goods.

Samuel H. Musselman, of New Holland, a member of the Board since its organization several years ago, says the Lancaster Conference has contributed $128,929.14 to this fund of relief for the suffering people affected by the ravages of war.

FRANCE AND NEAR EAST

After many meetings and prayerful meditations, the Mennonites joined with the Friends' Unit in aiding the war sufferers and in the work of reconstruction in France in the year 1918.

From the columns of the *Gospel Herald* of Oct. 24, 1918, we learn that five brethren from Lancaster county landed at Bordeaux, France, on June 4, 1918, and at once became active in building houses and reconstructing homes, thus assisting in bringing many poverty-stricken families back to their former places of abode, and placing them on a basis of hope for the future.

In the March 6, 1919, *Herald* we are told that the Mennonite Brethren then in France engaged in reconstruction work were Chester S. Graybill of Bareville; Lloyd D. Hershey of Intercourse; Mervin S. Meyer of Willow Street; Walter Rutt of Florin; Ralph W. Snavely of Landisville; and John S. Zimmerman of Groffdale, and that all of them remained in that service for a year or more.

Again from the Feb. 27, 1919, *Herald* we find that on January 25, 1919, the Brethren Orie O. Miller, of Akron, and David M. Zimmerman, of Ephrata, both of the Ephrata congregation, embarked from New York with a number of others under the leadership of Bishop Aaron Loucks, of Scottdale, Pa., and Wm. Derstine, of Franconia, Pa., being the first group of relief workers of the Church to carry assistance and make full investigations for the starving and destitute thousands of helpless people in Armenia and Syria. And on February 16, Leon H. Meyer, Lancaster, sailed with others to join the first mentioned party for the same destination.

After spending the necessary time in their investigations and extending the helping hand of the Church whereever they went, and making closer connections between the workers on the field and the home base of supplies, the greater number of them returned home to make their reports within a year; others remained longer.

David Zimmerman, who soon had charge of the transportation repair department at Beirut, Syria, found the work greatly hindered for want of proper American parts and equipment; he accordingly returned home, and knowing the needs of a successful transportation service in that country in which he had for a time cast his life, gathered as much such tools, machinery, appliances, parts and electrical equipments and automobile and truck parts as he could readily ship to that strange land, and returned to his post of service where he is still engaged in the same line of service where American mechanics and Christian manhood were much needed.

Leon Meyer, who was also in the same service during the first year, was also operator of the bakery which furnished the bread for the Near East Relief for many months, and has also been engaged in other enterprises in that faraway land for twelve years.

On April 8, 1920, Roy Myers of Lancaster, with a group of brethren from other states, reached Syria, and assisted in the distribution of supplies and reconstruction work, remaining there for nearly two years.

Orie O. Miller, of Akron, remained at home for several months, when on September 2, 1920, he with others, one of whom was the ill-fated Clayton Kratz, sailed to southern Russia, making a supreme attempt to penetrate to the interior of that country and succeeded in locating many of the stricken Mennonites in the greatest need, many of whom were saved from starvation by the timely assistance rendered by the various organizations representing many denominations and churches in America.

It was on this trip that he came in touch with a number of young Russian brethren who were in dire straits and naturally turned to the western countries for refuge and relief, and resulted in the undertaking of having sixty-two of them sail for the United States, where they arrived penniless. Their passage was paid, and homes and employment were procured for them in various parts of the states, many of them being started on the road to success in a new country. They in turn have been instrumental in bringing many of their near relatives to these shores. All of which was made possible by the interest taken in the matter by the Church through the several committees and boards.

RUSSIAN IMMIGRATION

During the immigration of the Russian Mennonites in 1872, when the broad plains and fertile acres of Kansas and Nebraska, in various sections, were settled and improved under the guidance and assistance of the Mennonite Church in the United States and Canada, Lancaster Conference gave temporary homes to many families until they could be located and settled in their permanent places of abode. They also raised large sums of money to help to pay for their transportation, and to stock their farms and to build their many new homes; where they became prosperous and happy.

The committee of the Church having charge of this work for this conference were Amos Herr, John Shenk, Gabriel Bear, and ————Eby.

In the spring and winter of 1923, the Eastern Board of Missions finding that a large number of Russian refugees were coming to America expecting to have their passage paid and homes supplied by their Mennonite Brethren, made the necessary arrangements with those coming, and appointed S. H. Musselman and M. G. Weaver, of New Holland, and Henry Hershey, of Intercourse, as a committee to find houses, furniture, and the necessaries of life for their families, and to find suitable employment for both men and women of all ages. They also collected their wages in advance from the intended employers and forwarded them through the Mission Board to a committee in Germany or Constantinople, who in turn after many delays sent the distressed families to occupy the furnished homes, mostly on farms in Lancaster and Chester counties, with several families in Montgomery county, and one family in Cumberland county, numbering one hundred and thirty-eight persons. The passage money collected for this venture in advance wages and donations amounted to over fifteen thousand dollars. Many of the newcomers were helped to a new start in life and prosperity by the support given by the Church.

When the immigration laws prohibited the coming of more Russian families into this country, the unfortunate people poured into the Canadian provinces in great numbers. The need for provisions, clothing, and money among them was urgent. This Board of Charities by the appointment of the Conference again formulated a plan by which thousands of dollars were loaned by the members of the

Church to the Mission Board, at four per cent interest, and the Board in turn made loans at the same low rate of interest to a committee appointed by them in their northern home, and they loaned to the farmers to put out their first crops and to stock their farms. This venture also seems to be a success, as the notes dated January 1, 1924, have been reduced by partial payments thereon, and the interests have always been to this date (1931) promptly paid to the Board and to the lenders.

Again when the great undertaking was started for the removal of the Russian Brethren from Germany to Paraguay, the quota asked for as a donation from this Conference was twenty thousand dollars. A second donation of seven thousand was later requested. Both amounts were promptly raised by the churches and paid to the Mission Board, with the hope and belief that these donations may prove a blessing to the grief-stricken people beyond their fondest expectations.

The Board holds a perpetual reserve fund, so that in cases of urgent and immediate needs, like the Mississippi flood or other similar calamities, the officers can draw on the fund and make their contribution at once, making necessary collections later.

INSTITUTIONS

Mennonite Old People's Home

The report of the first steps taken to establish an "Old People's Home," by this conference is found in the June *Herald,* 1903, where we are told of the appointment of a committee of five deacons as an executive committee to appoint solicitors to go among the different congregations of the district and report at the next meeting to be held at the Lancaster meetinghouse on August 3. The committee were: Jacob Grieder, Salunga; Ephraim Eby, Lititz; Abraham B. Eshleman, Millersville; Landis Hershey, Kinzers; Michael M. Nolt, Groffdale.

This home for the aged people which grew out of this beginning is beautifully located on a small elevation on the banks of the Little Conestoga, about two miles northwest of Lancaster, on a tract of eight acres of land donated by Brother John L. Landis. It fronts on the state highway formerly known as the Harrisburg pike.

The Home Association was incorporated October 20, 1903, and the first Board of trustees was composed of the following brethren: Jacob M. Greider, Abraham B. Eshleman, Henry D. Heller, Amos G. Kauffman, Samuel H. Musselman, Allen N. Wolf, Christian C. Ebersole, Landis Hershey, Henry W. Eshleman, Henry L. Heller, Nathaniel B. Leaman, Harry H. Snavely. Four of the trustees go out of office every year unless they are re-elected. The first house was built of bricks, 68 by 96 feet, three stories high, with room for thirty-three inmates or guests. It was opened April 1, 1905. The first enlargement was made during the summer of 1908, when 95 feet, two and one-half stories high was built to the east end. The two buildings were as one house, and could accommodate seventy-three persons.

In the summer of 1912 and the following winter, another addition in the form of a large south wing was erected.

SUPERINTENDENTS

JACOB H. MELLINGER and wife, former workers at the Welsh Mountain Mission, now a minister and pastor of the church at Paradise, were chosen as the first steward and matron of the Home, when it opened its doors for the reception of aged brethren and sisters, as well as for other well-behaved persons. The aim is to make them feel that here is a home of comfort and rest where these weary pilgrims may spend the evenings of their lives in an atmosphere of Christian fellowship and church relationship.

The first religious meeting conducted in the Home was a communion service on Easter Monday, April 12, for sixteen old people who were starting in the new experiences of living together as one family. Bishop Jacob N. Brubacher, of Mt. Joy conducted this service. The formal opening and dedication was held June 1, 1905.

ABRAHAM K. DIENER and MATTIE SHIRK DIENER. At the end of the first year Brother and Sister Mellinger resigned and retired from their duties at the Home, and Abraham K. Diener and his wife, of Goodville, who were among the earliest advocates for such a home and staunch supporters in its establishment, were elected as steward and matron. They began their labors on April 1, 1906, and were there when the large addition was made and a large number of newly admitted guests occupied the home. They remained in the service of the Church two years, when they retired to their home at Goodville. After the death of her husband, Sister Diener came back to make her home and spend her last years in the place which she and her husband assisted in erecting and organizing. She died September 20, 1921, at the age of 81 years. Both their remains rest at Weaverland.

JACOB BENNER and LEAH KAUFFMAN BENNER, of Juniata county, came to the Home as steward and matron, in the spring of 1908 and remained three years, when they returned to their home county in 1911.

TOBIAS E. MOYER and AMANDA GABLE MOYER came from the East Vincent congregation in Chester county, in the spring of 1911. Brother Moyer has now filled the stewardship of the home eighteen years and continues in the same place. Sister Moyer died at the home over which she presided so long, on June 10, 1928, at the age of 65 years. She was the first of the official family to die while in the service since the Home was started. Her remains were taken to the Coventry meetinghouse near Pottstown, for burial, where her body rests with her kindred.

Arthur T. Moyer, who was shot by a thief at the Welsh Mountain Mission in 1924, was a son of Brother and Sister Moyer.

The Home has been a great blessing to many aged people, in the spiritual as well as the material sides of life, and it is filling a place in the Church, the usefulness of which can never be measured.

MENNONITE CHILDREN'S HOME

In the *Gospel Herald* of April 29, 1909, appeared this announcement, made by the Weaverland Mission Committee, of which Bishop Benjamin Weaver, was chairman:

> After much prayer and careful consideration and consulting those in authority, it was agreed to hold a meeting in the Mennonite M. H., Chestnut street, Lancaster, Pa., May 10, at one o'clock P. M., the Lord willing, to consider the advisability of establishing a Home in Lancaster county, under the auspices of the Mennonite Church.
>
> All the members of the Mennonite and Amish congregations who are interested in the work are cordially invited to attend this meeting in the interests of the helpless and homeless little ones.

The meeting was held and the attendance was encouraging. A general discussion revealed that the Church was ready for the movement, and a committee, consisting of Abraham K. Diener, of the Weaverland district, John H. Mellinger, of the Pequea district, Simon A. Hiestand of the Mount Joy district, Abraham K. Mann, of the Millersville district, and John H. Mosemann, of Lancaster City, were appointed to investigate more fully and to formulate plans by which the work should be guided so that it might be completed in a profitable and harmonious manner, and then report their findings at a future meeting.

At subsequent meetings a Board of twelve trustees was elected, and on August 23, 1909, a charter was issued under the name of "Mennonite Children's Home Association." The following were the original members of the Board: Abraham K. Mann, Millersville; John W. Weaver, Spring Grove; John H. Mellinger, Greenland; Henry M. Hertzler, Morgantown; Simon Hiestand, Salunga; Abraham B. Lutz, Mount Joy; Abraham K. Diener, Goodville; Benjamin Kauffman, Kinzers; Samuel B. Kraybill, Mount Joy; Jacob M. Weber, Bowmansville; Samuel D. Martin, Goodville; Tobias K. Bomberger, Annville, Lebanon county.

There were thirteen suitable sites offered to the committee, in as many widely separated sections of the county. All were carefully examined before the present beautiful eminence where the Home was finally erected was selected. It is located near the Millersville Mennonite meetinghouse, and convenient to the Model School of the State Normal School in the village. The site chosen was partly donated by Deacon Abraham B. Eshleman, of Millersville.

The Orphanage was built of bricks, three stories high, 36 by 50 feet, with an attachment 23 by 27 feet, making the total length of the building 62 feet. It has a basement and enclosed porches for play rooms and sun parlors. Building operations were started in the spring of 1910, and completed in the spring of the following year, at the cost of $17,000.

The Home was occupied by the steward and matron, Levi Sauder, and wife, Lydia, with their several assistants on March 22, 1911. They received ten children during the first month, which marked the beginning of a new branch of activity for the Mennonite Church of the eastern section of the country.

The Home was dedicated, or opened in a public way, by an all-day meeting on Wednesday, May 31, 1911, when Bishops Jacob N. Brubacher of Mount Joy, Abraham B. Herr of New Danville, and Benjamin Weaver, of Goodville, and Preachers John H. Mosemann, of Lancaster, Sanford Landis, of Bird-in-hand, and John W. Weaver, of Union Grove, and several of the trustees took part in the impressive services.

The Association holds a public meeting about May 1, every year, for election of officers and to render reports of the work to the Church at large. The twentieth meeting was held May 1, 1929, when over 600 people were in attendance, among whom were counted forty bishops, ministers, and deacons. There were five conference districts represented, and in the audience were found 90 foster parents of children taken from the Home since its beginning and about a hundred children who came back to visit the Home which gave them a new lease of life.

The report of Superintendent Sauder revealed that there were at that time 167 children in foster homes, and that the Home had during its period of operation dismissed 351 children from its custody, and that the entire number of children cared for, including those who died or were adopted into homes, and those dismissed, was 581.

The entire working force as reported at that time consisted of: Levi Sauder, Lydia Sauder, May Gochenaur, Hettie Musser, Bessie Good, and Alice Kemrer.

The present board of directors has the following personnel: John H. Mellinger, S. S. Kraybill, A. K. Mann, Martin E. Rutt, S. D. Martin, Harry F. Eshbach, Benj. Kauffman, Tobias Bomberger, Simon Hiestand, Amos H. Hershey, Noah M. Weber, and John Hertzler.

In the spring of 1928 the foundation for an additional structure was laid. It is known as an administration building, and is also used to care for children who suffer from contagious diseases. The new building, two and one half stories in height, was erected during the summer and following fall months. It was occupied at the beginning of the year 1929, and is filling an important place in the work of the Home.

Missionary Messenger

With all our publications in the interests of the Church located at Scottdale over three hundred miles away, it was felt that there was a need for some medium of making reports and giving information of the workings of the several congregations and local charitable boards to and among ourselves.

Acting along the line of this long-felt local want, the Eastern Mennonite Board of Missions and Charities issued the first number of the MISSIONARY MESSENGER, on April 15, 1924, a four-page paper to be printed quarterly and to devote its columns to the interest of the Church, Sunday schools, missions, and charitable institutions in the conference district. This also gives a medium through which to make important announcements regarding the many services held in the district. The Board appointed Orie O. Miller, of Akron, as editor, and John H. Mellinger, Harry L. Herr, Eli G. Reist, and Samuel H. Musselman, as the executive committee, with the view that every member shall see that the matter for publication in the many committees is properly reported.

The first issue proved the venture to be a success to the extent that the second issue was increased to eight pages full of valuable correspondence, reports, and announcements, edited in a manner to appeal to the local demands. The second issue of the second volume was increased to a twelve-page monthly of convenient size, edited by Brother Miller in his Akron office, and printed and mailed from the Publishing House at Scottdale.

This publication has proved especially helpful in opening and extending new missions, Sunday schools, and charitable work of various kinds. It has the tendency to stimulate the growth and show forth the needs of the several congregations, going far towards drawing all our common interests into a closer union as they extend the Kingdom into communities where men and women are glad to hear and be taught the Gospel message.

We pray God that the MESSENGER may always live on the same plane as it now moves, and serve the same worthy purpose.

CHAPTER XIII

LANCASTER CONFERENCE

As the years roll on the unseen hand of God continues to rule the destinies of the living Church on earth, and to gather one by one the saints from the pathway of their earthly pilgrimage and transplant them into heavenly bliss. These departed pilgrims leave their influences and godly heritages upon each succeeding generation, thus, with an increasing multitude of believers, perpetuating the household of faith as an unbroken chain.

We sometimes wonder how it is that our fathers all passed so quietly from this useful stage of action without telling us more about their trials, experiences, and triumphs. To know more about the privations and hardships which tried their souls, and of their successful efforts in preserving their faith so precious to them, would seem to be both important and uplifting to our own spiritual existence.

That our fathers often met, during the earlier church and national life, for the consideration of grave and weighty questions as these related to the welfare of the Church is well established by fragments of records left to us. But at this late day, the time and place of the first meetings and final organization of our semiannual conferences is not definitely known.

The often repeated assertion that Franconia and Lancaster Conferences were one body during the earlier period of the Church in America, is not warranted by any records of events now at hand in Lancaster county.

The first Mennonite Conference in America, met at Germantown before Lancaster county was known to the Mennonites. Their meetings were afterwards moved to Skippack and Franconia. (Gottshall, in his *Household Edition of the Mennonites,* on page 80.)

After the Pequea colony was fairly well settled and their homes had proved to be such as they were seeking, they began to look for means by which their brethren and kindred families in their old homes might be brought from Europe to share the new freedom in God's country with them.

On pages 80-82, Rupp tells us that a council of the whole society was called, at which their venerable pastor, Hans Herr presided, and after free interchange of thought, much consultation and serious consideration, lots were cast, in conformity to the Mennonite custom, to decide who should return to Europe for the families left behind, and for others. The lot fell to Hans Herr. This decision was agreeable to his own mind, but to his friends and charge it was unacceptable; to be separated from their preacher (ihrem prediger) could be born with reluctance and heaviness of heart only. They were all too ardently attached to him to cheerfully acquiesce in this determination. Reluctantly they consented to his departure, but after much anxiety manifested on account of this unexpected call of their pastor from them, their sorrows were alleviated by a proposal made on the part of Martin Kendig, that if approved, he would take Hans Herr's place. This was cordially assented by all. Without necessary delay, Martin Kendig the devoted friend of the colony, made ready, went to Philadelphia, and there embarked for Europe; after a prosperous voyage of five or six weeks, he reached the home of his friends where he was received with apostolic greetings and salutations of joy.

Having spent some time in preliminary arrangements, he and a company of Swiss and some Germans, bade a lasting adieu to their old homes, and dissolved the tender ties of friendship with those whom they left. With his company consisting of the residue of some of the families in America, of Peter Yordy, Jacob Miller, Hans Tschantz, Henry Funk, John Houser, John Bachman, Jacob Weber, Schlegel, Venerick, Guldin and others, he returned to the new home where they were all cordially embraced by their friends and brethren.

With this accession the colony was considerably augmented, and now numbered about thirty families. Though they lived in the midst of the Mingo, or the Conestoga, Pequea, and Shawanese Indians, they were nevertheless safely located; they had nothing to fear from the Indians; and they mingled with them in fishing and hunting. The Indians were hospitable and respectful to the whites, and exceedingly civil.

The historian will at once see how far-reaching we may regard the influences of this first council or conference, affecting as it did the entire succeeding membership of the Church in Lancaster county.

Hans Herr came to America in 1710; died on October 11, 1725.

Christian Herr came with the Martin Kendig people or earlier, built the large stone dwelling and place of worship in 1719, signed and confirmed the articles of faith at the 1725 Conference, and succeeded his father as bishop of the colony. He lived to sign many legal papers after 1735.

Hans Burkholzer (now Burkholder) came to Lancaster county in 1717, signed and confirmed the first conference proceedings, lived to sign a deed for his home farm to his son John Burkholder, Jr., in 1734.

Benedict Hershi came to America with his father and brother, Abraham, lived west of Lancaster in 1719, attended the conference in 1725, confirming its actions. He lived to assist in the settlement of his father's estate in 1733.

Martin Baer owned the land whereon the Mellinger graveyard and meetinghouse are now located before 1722, attended the famous conference, and lived to sell a part of his farm to his son, Christian, in 1757.

Johannes Bowman is the only one of the bishops attending the conference from Lancaster county, and confirming its proceedings, whom the writer cannot trace to his advent into the district, but he lived in Lampeter township when he died in 1738.

Hans Tschantz, the bishop who succeeded Christian Herr, came to the county with Martin Kendig, served the Church until after 1742, when the memorable conference was held at the home of Martin Meylin.

Melchior Prenneman (now Brenneman) came to the county with Bishop Hans Burkholder, lived west of Lancaster, until he moved to Conoy township where he bought large tracts of land in 1728. He sold it in different parts to his sons and others during the year 1730 and after.

Jacob Hostetter was a Mennonite minister and bishop in Europe, came to the county in 1712, lived in Lancaster and Manor townships until his death in 1761. He served the churches in the distant countrysides.

Abraham Hershi, brother to Bishop Benjamin, came to the county with his brother in 1719, was an early minister in the Church. He lived to assist in the settlement of his father's estate in 1733.

Benjamin Landis moved with his father to the Mellinger community about 1722, or earlier, where he became minister.

Ulrich Brackbill succeeded his father as minister at Strasburg and was likely ordained soon after the death of the elder Brackbill in 1720.

Hans Rudolph Nagele was the only known minister of the Church in the Groffdale-Weaverland section as early as 1721. He left the church and with Beissel became an early member of the Ephrata Cloisters some time in 1725.

The foregoing dates and periods as the time of the coming and living in their several homes and serving their churches by these first leaders of the Church are all established and proven by records as a whole and by authentic fragments of records fitted together as taken from the *Office of Internal Affairs* at Harrisburg, Pa., and from the *Register of Wills*, and *Recorder's Offices* at Lancaster, Pa.

Although the statement was never made before, the author is convinced that the Board of Bishops and Ministers in the Mennonite Church in the present scope of Lancaster county at about the opening of the year 1725, a short time before the death of their first bishop living in the county, consisted of:—

Hans Herr, Christian Herr, Hans Burkholtzer, Benedict Hershi, Martin Baer, Johannes Bowman, Hans Tschantz, Melchior Prenneman, Jacob Hostetter, Abraham Hershi, Benjamin Landis, Ulrich Brackbill, Hans Rudolph Nagele.

There is a well-formed tradition, which may yet be established, that CHRISTIAN HERSHI was a minister in the Habecker or Masonville district during the same period. There may have been several others whose names are lost to the present generation of that early period.

It is therefore reasonable to believe that these men of God, as representatives of the Church, met at one of their central places, possibly at the home of Hans and Christian Herr, then a regular place of worship, before the memorable early conference, for counsel, meditation and prayer, from which by common consent and Christian choice they sent their trusted brethren and church leaders, Hans Burgholtzer (now Burkholder), Conestoga (now New Danville); Christian Heer (now Herr), Willow Street; Benedict Herchi (Benjamin Hershey), Rohrerstown; Martin Baer, Lampeter (now Mellingers); Johannes Bowman, (John Bowman), near Refton; to represent the Mennonite Church of the Pequea-Conestoga country at a joint conference soon to be held in the New World somewhere in the southeastern part of Penn's Province. The names of the brethren in attendance are attached to all the copies of the findings and report of the memorable conference with their names spelled as designated above.

The report was translated into the English language for a small number of their own people, but mostly for distribution among their English neighbors and for those in authority who had the rule of the country, so that they might know the true faith of the Mennonites. It was printed by Andrew Bradford of Philadelphia, in 1727, issued in pamphlet form of which there are only a few copies known to exist.

One is preserved in the State Library at Harrisburg, another in the Historical Society rooms at Philadelphia.

It contains the full text of the "Confession of Faith at Dortrecht," in 1632, with the following title:

> The Christian Confession of the Faith of the Harmless Christians, in the Netherlands known by the name of Mennonists: Amsterdam.
>
> Printed and reprinted and sold by Andrew Bradford, in Philadelphia, in the year 1727.
>
> This is followed by another part or section as an appendix. It contains about fifty pages, and has the following introduction:
>
> An appendix to the Confession of Faith, of the Christians, called Mennonites.
>
> Giving a short and full account of them; because of the imagination of the newness of our religion, the weapon and revengeless Christendom and its being. Published formerly in Low Dutch, and translated out of the same into High Dutch, and out of that into the English Language in 1725, Philadelphia. Printed by Andrew Bradford in the year 1727.

On the first flyleaf in the booklet at Philadelphia, is the following explanatory note in a good handwriting:

> Sent me by the Mennonists in February, 1754, on their intention of applying to the Assembly for naturalization.

In the appendix are set forth many references to and extracts of historical writings of the Reformation period, by Luther, Zwingli, Sattler, Keyser, Calvin, Menno Simons, Dietrich Philips, and many others. Short histories of the tortures, deaths and starvation of Christian martyrs are given and many scriptural references are quoted in referring to the same.

On page 29 of the work is the following injunction to the Church:

> It also behooves us, and becomes us that we behave ourselves in all things unto our powers like it should be with a good conscience, upright Christians, good and peaceful subjects, honest citizens, and inhabitants; yea, to all people, that every one may know of what spirit we are children, so that our Confession of Faith may be read, not only in our, the herebefore going letters, but also in our clemency and our Christian behavior, and out of all our fair proofs and practices of the same. And that there may be a great light worthy of the name of the Church, lighted and set upon a candlestick, yea, in every point according to the doctrine of our Redeemer, "Let your light shine."

On page 33, is contained an appeal to the government, excerpts of which follow:

> Eminent powers in the Province who protect us,—to deal lovingly with and patiently to suffer their subjects which are of another religion, to serve an excellent example to all others to follow the same. That they will give occasion to their subjects to bring their earnest prayers for them to the Lord, to that end, That it might please Almighty God to pour down His bountiful blessings, and inshed peace over the countries in common, and over the powers, and also over the several families, and, that they with us, and we with them, may be eternally saved.

The appendix concludes with this declaration:

> We, the hereunder written servants of the Word of God, and the elders in the congregation of the people, called Mennonists, in the Province of Pennsylvania, do acknowledge, and herewith make known, That we do own the foregoing Confession, Appendix, and Menno's Excusation, to be according to our opinion: and also have took the same to be

wholly ours. In testimony whereof, and that we believe the same to be good, we have hereunto subscribed our names.

Shipack

Jacob Gaedtschalck
Henry Nolb
Martin Kolb
Claes Jansen
Michael Ziegeler

Germantown

John Gorgas
John Conerads
Claes Rittinghausen

Canastoge

Hans Burgholtzer
Christian Heer
Benedict Hirchi
Martin Bear
Johannes Bowman

Great-Swamp

Velte Clemer

Manatant

Daniel Langenecker
Jacob Beghtly

Gottshall, in *Household Edition of Mennonite History,* on page 80, says that this conference was held in Lancaster county, in 1727, which may be true, but we always believed that it was held at Germantown, as the most convenient place, and that it was the only joint meeting of the three bodies of the Church ever held.

There is substantial evidence that the Conestoga Mennonites came direct through the Philadelphia port to Pequea and Conestoga Valleys, without having any intercourse with the Germantown Skippack settlers of their own faith, who, however, had arrived in America, twenty-eight years earlier. Eshleman in his *Historic Grounds and Annals,* on page 104, quoting from Muller (170), as well as Martin, on the pages given in this work, states that the committee in Holland, appointed to aid the poor Mennonites to new homes in America, were instrumental in the choice of their new homes.

Rupp, who throws much light upon the doings of the Mennonites during the development of the county, mentions nothing of any stated nor occasional pilgrimage to the conferences with those of their people in the eastern counties, but he mentions several important meetings of the ministers, bishops, and leaders in the Church, to decide weighty questions (pp. 81, 195-287) in their own community, among their own ministers and church leaders. The histories of the two strong bodies of the church—the Franconia, and the Lancaster Conferences—give no information of any time or occasion that their representatives ever met, excepting that one time when all the churches in America joined in the confirmation, approval, and declaration of the articles and appendix of 1725.

During the colonial period the roads were poor, traveling was hard work and took much time. Since each collective settlement was well supplied with able bishops, ministers, and deacons, it would not seem reasonable for these two bodies to meet in joint conference annually, nor as one body. There remains no such record nor tradition that the staid fathers and mothers believed in any plans that would look like a combine or General Conference. When the churches of the southern and western sections of the country began to advocate an annual meeting of representatives from all the congregations or conferences, these two old organizations had no tradition or history of any custom like that existing among the fathers, and these two bodies have as yet not officially endorsed the movement.

It is, however, gratifying to state that the ministers and bishops of the two or more sections have always kept in close touch with one another, exchanging many brotherly and friendly visits. This custom is at this time, with the convenience of travel and good roads, developing and strengthening the entire brotherhood of southeastern Pennsylvania. If the brethren and sisters remain humble and come together with one accord as they did at Pentecost (Acts 2:41), striving for the extending of the Kingdom of God in their large gatherings, then, and only then, may these latter day conveniences be a blessing to the children of God. Thus may we be permitted to share in the eternal fruits sown by our fathers, as well as the temporal inheritances which they have left to us.

Another conference (*Rupp,* page 286) was called at the instance of the church fathers, in 1742, to give an answer to the governor of the province, who, with some of the minor officials of Pennsylvania, felt grieved and alarmed because of the prosperity and increase of the German farmers in the Pequea and Conestoga Valleys. Rupp's version is given in the following words:

> To allay unfounded prejudices, the Mennonites gave a decided proof thereof in 1742, in convoking a church council, consisting of the elders, preachers, and the bishop, and meeting at the house of Martin Meylin, in Lampeter township.
>
> Martin Meylin had built what was then called a palace of sandstone. It was at that time one of the most stately mansions in the country. The Mennonites were a plain people and Meylin an active member; the house was not only considered to be palace-like, but they reasoned that the appearance of it might strengthen their enemies in prejudicing the government against them. They had been charged with disloyalty, with not obeying the lawful authorities of the government, and that they were disposed to organize a government of their own.
>
> The bishop, Hans Tschantz, presided in their little meeting held in the humble log cottage hard by the "Stately Mansion." Meylin was first questioned to declare openly what his intentions were in erecting so large and gorgeous a dwelling, reminding him of the rumor some twelve or thirteen years ago, and lately of the prejudices against the Germans. "He stated that he consulted only his comforts, and that he had no sinister view, nor did he wish to show any disrespect nor dishonor to the government nor against the church."
>
> After some concessions and mutual forbearance by all parties, it was resolved that Meylin be kindly reprimanded, to which he gracefully submitted, and the matter ended.

The result of the conference, as being the voice of the plain people, was made known to the governor and to his assembly, which went far towards softening the feelings towards the Mennonites, and they gradually gained the confidence of those in authority as well as of their English neighbors.

The next outstanding work of the Lancaster Conference was done during the years 1775 to 1780, when the religious circles of several communities in the county were disturbed by Bishop Martin Boehm and Pastor Otterbein, who changed their methods of preaching and labors from those usually followed by their respective denominations, and slowly organized the United Brethren Church.

Among other recorded actions by the conference, Funk cites, in his *The Mennonite Church And Her Accusers,* pages 41 to 56, a pleading yet firm letter or statement and review from the Lancaster Conference to their receding colaborer. In this letter we have evidences and proof of the staunch characteristics and make-up of the conference and church fathers at that time, as they existed in the Pequea district.

From an article written by Samuel Evans on page 868 of his history, and from Shenk's history of the Rohrerstown district, in the *Gospel Herald* of March 10, 1910, we learn that conferences were held in the old meetinghouse on the Abbyville farm two miles west of Lancaster for many successive years, and from both of the quoted sources, and from the records in the Lancaster Courthouse we learn that the historic meetinghouse which was built in 1730, was removed in 1791.

In the large German Bible used in the family of Bishop Christian Burkholder, written on one of the fly leaves is a statement in German script that he first became a member of the Lancaster Conference in 1771.

In an article written by Bishop Christian Herr, in 1844, on page 486 of *History of all Religious Denominations,* by Rupp, is this statement:

> The Mennonite congregations in Pennsylvania are divided into three general circuits, within each of which a semiannual conference, consisting of bishops, ministers, and deacons, is held for the purpose of consulting each other, and devising means to advance the spiritual prosperity of the members of the church.

In a footnote to the same article he states, the Mennonites had at that time ninety-five ministers in Pennsylvania, and about two hundred and thirty-five in America.

In the absence of regular conference minutes these notations and fragmentary historical references give a clear line of tracings of the governing and organized bodies of the Church and a view of the effects of their combined wisdom in administering discipline and in blazing the way for more concentrated organization in the workings of the Church.

The proceedings of the Lancaster Conference held at the Mellinger meetinghouse, October 6, 1871, as copied from the *Herald of Truth,* of December of that year, is the first printed copy of any of the sessions of that body known to me; a few extracts follow:

> There were ten bishops, and seventy-one ministers and deacons present, several of them from the state of Ohio.
>
> The reports of peace, good will and unity which prevailed in the many congregations, could not fail to be encouraging and cheering to all present, and though there are some points in which the brethren in this district differ from those in other sections of the country, we hope by a friendly interchanging of thought and brotherly intercourse, we may become more of one mind.

Several extracts of the proceedings of the spring conference held at Mellinger's, March 19, 1875, are taken from the *Herald of Truth,* of June of that year, on page 87, when eighty bishops, ministers, and deacons attended the session, among whom were John F. Funk, of Elkhart, Indiana, and Bishop John M. Greider, of Ohio.

The conference sermon contained these thoughts:

> We are here as ambassadors for Jesus Christ, the representatives of the Kingdom of Peace; the men to whom has been entrusted the work of preaching the Gospel, "Go ye into all the world, and preach the gospel to every creature," is our commission. . . . We should preach, and instruct and warn in the words of Paul to Timothy, "Preach the word: be instant in season, out of season, reprove, rebuke, exhort, with all longsuffering and doctrine" (II Tim. 4:2).
>
> Reference was also made to the ordinances and rules of the church—baptism, communion, and feet-washing. All should be observed, and should be diligently taught to the young.

The following resolutions and rules were adopted as a guide for all the members and bishops of the conference:

Nonresistance should be strictly adhered to, and observed.

The rule given in Matt. 18:15-18 should be observed.

Marrying out of the Church should subject any one doing so to acknowledge an error.

No member of the Church shall serve as a member of the State Legislature, nor in the Congress of the United States, neither as sheriff, justice of the peace, nor on juries where cases of capital punishment are to be tried, nor shall any member engage in any legal process.

No member of the Church shall be allowed to take out license for selling liquor.

Brethren shall not be members of secret societies, nor granges, etc.

The brotherhood is earnestly admonished and warned against taking any part in the so-called Centennial Celebration, to take place next year, and for which such extensive preparations are now in progress.

Pride in every form should be avoided.

Sunday schools, when maintained according to the rules of the Church, may be allowed.

Photographs, and whatever leads to vanity and worldly display, should be discountenanced.

Love, peace, and unity among the brotherhood should be cultivated and we should seek to show ourselves examples to follow, in meekness, in the footsteps of Jesus and seek to build the walls of Zion to the glory of God and the salvation of souls.

The spring conference of 1880, was held at Rohrerstown on March 19, with seventy-eight bishops, ministers, and deacons present; it was opened by Bishop George Weaver, of Weaverland. After silent prayer, Bishop Benjamin Herr, of Willow Street, then 79 years old, preached the Conference sermon, as follows, reported in the *Herald of Truth* of May 1880:

The Church of God should be a united church, the ministers should be of one mind; they are God's husbandry and there should be no disunion among them. There is great necessity that we exercise ourselves towards this end. The

Church is the Church of the living God, Jesus Christ Himself being the chief cornerstone.

God is a God of order and of love, and we are His servants, laborers in His vineyard, and for this reason it is very important that we should consider how we build. We ought to watch our works carefully. I am old and not able to speak very long, but wish only to remind you of these important duties and doctrines.

Christ Himself laid the foundation of His Church, and His first and last discourse were that men should repent and believe the Gospel, and the apostles followed His instructions. Paul said (Acts 20:20, 21), "I kept back nothing that was profitable unto you, but have shewed you, and taught you publicly, and from house to house, testifying both to the Jews and to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

It is also said (Luke 24:46), "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations."

Who is to preach? WE. Oh, how important!

Peter said, when those to whom he preached asked him what they must do, "Repent, and be baptized every one in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And Paul said (II Cor. 5:19), "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." Christ came to restore what through Adam was lost; and we are to beseech and preach in Christ's stead, and therefore we should not be careless or unconcerned about these solemn duties. God wants us to be faithful. The apostle desires to have us exhorted to faithfulness, and if we are faithful and sincere, God will give us as His servants, what we need.

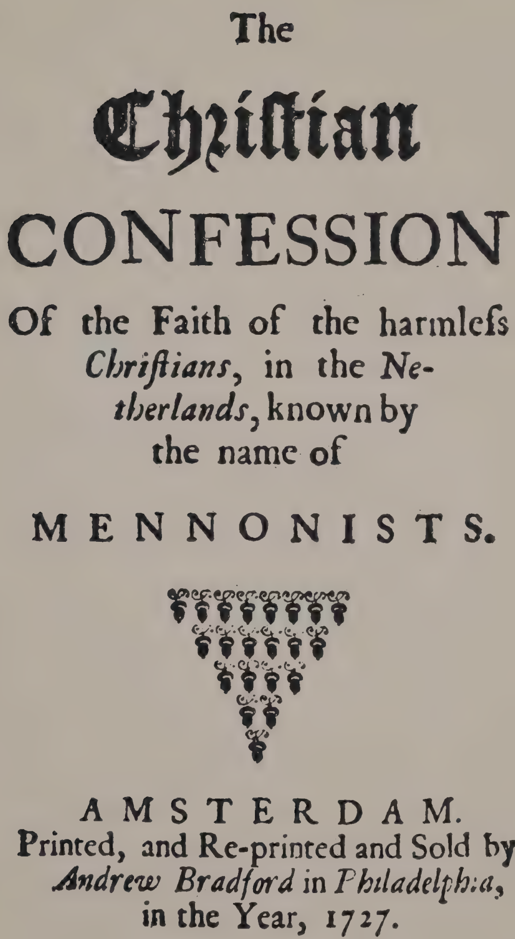
After the ascension of Christ the apostles did not forget His teachings, and ordained one to fill the place of Judas. Afterwards when they were needed they chose seven deacons, and whenever there was need of laborers in the work, men were ordained to fill the place. Paul instructed Titus in regard to these things, and to Timothy he said, "Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

Admonition is as needful to-day as then. There is a difference between teaching and admonishing. A minister should not only admonish, but he should also teach. He should show the difference between the law and the gospel; he should teach with earnestness and labor to bring the people to a correct knowledge of the truth.

Ministers should also be an example to their flocks in all things, in doctrine, walk, and conversation. At Ephesus Paul called the elders of the Church and when they were come to him, he said unto them, "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by lying in wait of the Jews; and how I kept back nothing that was profitable unto you, but have shewed you, and taught you publicly, and from house to house." He spoke of his sufferings and of his bonds and afflictions that awaited him. But none of these things should move him, neither did he hold his life dear; he only desired that he might finish his course and ministry with joy.

To teach publicly and from house to house requires more than simply to stand before the public meetings and to exhort there; it means that when necessary, when there are anxious souls, when an opportunity presents itself to do good, we should not hesitate or be backward to declare the Word of God from house to house. The enemy is not idle, and we should be ever watchful and guard the work entrusted to our care, and labor publicly and privately. We should seek to be faithful in all things so that when we are called away we may receive the crown of life. I feel the importance of these duties, and have a desire to be free from the blood of all men.

As I read over these things during the past week, and thought of the words of the Lord which He speaks through the prophet saying, "Son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood shall I require at thine hand" (Ezek. 33:7, 8), I was led to feel that perhaps I may have been at fault; perhaps I have not been as faithful as I should have been. We should feel interested in preaching the Word of God; then the Church, which God gave us to care for, will be benefitted and our labor will prove a blessing.



The

Chriſtian

CONFESSION

Of the Faith of the harmleſs
Chriſtians, in the *Ne-
therlands*, known by
the name of

MENNONISTS.

AMSTERDAM.
Printed, and Re-printed and Sold by
Andrew Bradford in *Philadelphia*,
in the Year, 1727.

EXACT FACSIMILE

Of the Title Page of the First American Imprint, Reproduced from the Copy in the Library of the Historical Society of Pennsylvania.
See Page 343.

We did not run for these offices of our own choice; we were appointed and placed here that we should work; let us therefore feed the flock with the Gospel truth, and not with our experiences. We are to preach the Word.

God is love, and when we have the love of God abiding with us, God will give us grace that we can feed the flock with the true bread of the Word.

Paul told his brethren that after his death, ravening wolves should come which should not spare the flock; and then when we consider also his words, where he says, that for three years he ceased not night nor day to exhort them with tears and declare to them the whole counsel of God—I say when we consider this, where do we stand? Where is our devotion and our faithfulness? Oh, let us awake to the importance of our work; let us lift up our voices like a trumpet, cry aloud, and spare not.

I do not mean herewith that it is needful to make a great noise, but to speak with freedom and earnestness. When you get up to speak, speak boldly and distinctly enough to be heard by all in the house. We should not preach for gold or greedy gain but from a willing mind.

The enemy is active and brings up all manner of deceptions. Members will go astray and get into things that they should not; and for this reason we must take heed to these things and watch over their souls, and seek to lead and keep them in the right way. We should be examples and leaders to the flock and to the Church, and under all the various conditions in which the Church may be, we should be faithful in teaching, directing, preaching, exhorting, warning, and comforting them. We should be like a householder, which bringeth forth from his treasury things both new and old, we should ask God for wisdom and understanding, that we may rightly use the hammer of the law and properly comfort with the promises of the Gospel. We should lay aside all selfishness, and in a meek and quiet spirit fulfill all the duties laid upon us. Baptism should be administered; the Lord's Supper observed; feet washing should be practiced; Matt. 18:15-18 should be followed when necessary; counsel meeting should be held; preparation day or day of fasting before communion should also be observed; and all these things should from time to time be brought before the Church. Marrying out of the Church subjects the person so doing from the Church privileges until reconciliation is made. The brethren are prohibited from serving in any civil office, further than supervisor or road master, overseer of the poor, school director, and post master. Birthday and surprise parties are not permitted among the brotherhood. It is not intended to disallow the gathering home of the children of a household in a Christian order, but the disorder and follies practised by the world in these things should be avoided.

The signing of tavern license is regarded as unbecoming to those who profess to follow Christ. We should show meekness and humility in all our walk and conversation. Mothers should not array their children in fashionable and vain apparel, and we should all seek in all things, to live consecrated Christian lives, in all meekness and in the fear of God.

After the conclusion of the sermon, it was endorsed by all the bishops present, and among other remarks, the following additional suggestions were made:

We should give the young people special, direct, and personal instruction that they may be separated from the world, and become faithful branches of the true vine.

Parents should be earnestly admonished to bring up their children in the nurture and admonition of the Lord. Each member has a duty to perform in the Church, and each should feel the necessity of performing it.

The extravagance at funerals, especially in regard to undue and unnecessary preparing of food, resembling more a feast than a funeral, was earnestly reproved and condemned. Only such things that are needful for the body should be supplied.

The young ministers were especially advised to try to gain the love and esteem of their people, in order to be able to labor with benefit and success. (And the older ministers should not forget it).

Young ministers should endeavor to follow the example and counsels of the older.

It was advised that at funerals our brethren, as mourners, should take off their hats, instead of keeping them on as is the custom of the world, and they should also kneel during prayer.

The ministers were also admonished and referred to the rich and abundant promises of God, to the faithful shepherd, and laborer in the Lord's vineyard, how they shall be rewarded and how "they that turn many to righteousness shall shine as the stars, forever and ever." Dan. 12:3.

Printing of Rules and Discipline Adopted October 7, 1881, at Mellingers

The Rules and Discipline of the Lancaster Conference were never printed for general distribution among the members of the Church until they were adopted and ordered printed in pamphlet form at the fall meeting at Mellingers, of 1881.

There were several minor changes and additions made to those outlines from time to time.

At the sessions of the Conference held at Rohrerstown, on March 22, and 23, 1923, the form of discipline was drawn, and ratified by the entire conference, as follows:

1. The Conference is necessary: That the bishops, ministers, and deacons become acquainted with each other; that they consider, assert and continue the doctrine of the Gospel, and the Evangelical Rules and Discipline of the Church advocated by our forefathers.

2. We can perceive that when questions of difference arose, the apostles came together to counsel, and give decisions how to be governed.

Order of Calling and Ordaining the Ministry

3. Our Savior after being baptized of John and tempted of Satan, chose twelve apostles; afterwards He chose seventy others and sent them to preach the Gospel. After His resurrection from the dead and before His ascension into heaven, He again gave His eleven apostles charge to preach the Gospel, and baptize the believers in the name of the Father, and the Son, and the Holy Ghost. Matt. 28:19, and Mark 16:14-20.

Afterwards the apostles filled the vacancy which occurred through Judas Iscariot by casting the lot. Acts 1:15-26. Hence it is believed that the ministry is ordained by votes and the casting of lots, and called by the Holy Ghost. Acts 20:28.

The apostles commanded that the Church shall always be provided with Bishops, Ministers and Deacons.

Choosing the Ministry

4. The counsel of the Church is taken; then, if favorable, votes shall be taken.

When members engage a minister of some other denomination in preference to their own, to solemnize their marriage, they fall under censure.

Wedding marches and flower girls are not allowed when members marry.

THE LORD'S DAY OBSERVANCE

18. The Lord's day should be well observed by God's people and make it a day of worship and devotion. Church service and Sunday school should be regularly attended. Feasting and pleasure seeking should be strictly avoided. Both young and old should be taught how to keep the Lord's day holy and exercise themselves constantly in showing reverence to God's house and all things that pertain thereto.

PROTRACTED MEETINGS

19. They are approved providing the "Bench" agrees and the council of the Church is favorable. Such meetings to be subject to Conference. The evangelists who conduct those meetings shall be selected from the body of this Conference with the consent of the Bishop, or any other evangelist may be selected who has been approved by the Board of Bishops of Lancaster Conference.

Conference does not approve of any Bishop or Minister working in any district contrary to the rules of Conference, or labor without the consent of the Bishop or Ministry.

Lay members are not allowed to engage Bishops or Ministers and make appointments for them.

SUNDAY SCHOOLS

20. Conference recommends that Sunday schools shall be held and shall be conducted subject to Conference.

Members shall be selected for teachers as much as possible.

Superintendents shall be consistent communicant members strictly in order, also the teachers.

Conference does not approve of Sunday school libraries, except brethren authorized by Conference would select a library free from fiction.

Members are not allowed to be members of the Young Men's Christian Association, nor Epworth League, nor Christian Endeavor. Members are not allowed to take part in revivals held by those who do not uphold and practice the nonresistant doctrine of the Gospel.

PRIDE

21. "That which is highly esteemed among men is abomination in the sight of God." Jesus says, "Learn of me, for I am meek and lowly in heart." Conference does require that Bishops, Ministers and Deacons, their wives, (the wives being members), shall conform to the order of the Church and earnestly admonish the lay members to do the same. If members become proud and vain they fall under censure. It is not allowed to put flowers upon the remains of members. It is advised members shall not allow flowers to be put on the remains of their family.

WORLDLY AMUSEMENTS

22. Excursion parties, surprise parties, camping out parties by unmarried members, entertainments, all public contests in games, attending circuses, movies, theaters, helping to arrange for and attending festivals, fairs, picnics, literary societies, buying and selling of tickets of chance, as well as all other amusements of similar character are forbidden.

SWEARING OF OATHS

23. Our communication shall be Yea, Yea; Nay, Nay. Matt. 5. According to the nonresistant doctrine of the Gospel, it is not allowed to take the sword, nor sue at law. If any man sues at law, he is put back from council of brethren and from communion, until he acknowledges that he has transgressed the Gospel.

24. Conference does not approve of members serving in any worldly office whatever, but would earnestly advise them to keep out of those offices, and if they sue at law they fall under censure, as in Art. 23.

SECRET SOCIETIES

25. All secret societies, life-insurance, and theft insurance, are forbidden.

Members are not allowed to belong to labor unions.

SERVING AS JURORS

26. When a murderer is on trial, it is forbidden, but is allowed in other cases. It is however advised that members shall avoid it as much as possible.

REGULATION OF CONFERENCE AND MISSION BOARD

27. The Bishops shall meet together Thursday morning, before Conference to give the Ministry an opportunity to bring before them matters wherein they need advice.

Brethren who desire or who have a matter to bring before Conference shall present the same in writing before the Board of Bishops.

The Board of Missions and Charities shall present a report of their work to the Board of Bishops for approval.

Every decision made by Conference shall be written out and copies given to the ministers who desire them.

The Bishops shall unanimously agree before they bring any decision before Conference for ratification.

Every decision made by the Bishops shall be ratified by two-thirds of Conference, voting, before the same shall be announced to the churches as a rule of Conference.

When less than fifty members of Conference vote, the question shall be considered tabled.

Only Ministers and Deacons shall vote at Conference.

APPEALING TO CONFERENCE

28. When enmity or strife occurs in one Bishop's district, no Bishop, Minister, or Deacon shall meddle therewith, unless called by said Bishop. In case, however, a Bishop should teach wrong doctrines contrary to the nonresistant doctrine, or lead the congregation astray, then his congregation can appeal to Conference.

VIOLATIONS OF CONFERENCE RULES

29. If any member shall wilfully and knowingly violate the rules of Conference, such offending member shall be visited and the matter investigated, and if the charge is found true, he shall be requested to come before the Church, acknowledge his error, and ask for forbearance. If he refuses to do so, he shall be suspended from council of brethren and communion until he is willing to do so.

When a member is put back from the Church, those members who stand by such, place themselves in the same state.

ADDITIONAL RULINGS AND SUGGESTIONS AT MELLINGERS,

SEPTEMBER 29, 1926

The foregoing pamphlets, with various additional verbal suggestions were read semiannually at every communion place in the district, since 1881, but there seemed to be a lack of conforming to the spirit of the appeals and framework of the Conference in many of the congregations, and the Conference fathers issued the following additional warnings and appeals to the many congregations, and asked that they also be read every time of an official announcement of a communion to be held in the various congregations, in the following language:

The problem of holding the young people for the Church and having them respect the doctrine and discipline of the Church was discussed with serious and deep concern which resulted in the following resolution:

That Bishops, Ministers, and Deacons be charged to persevere in their teaching and admonishing the people in no uncertain tone along the line of spiritual development, separation from the world, and loyalty to the Church.

This teaching and admonishing to be followed by carrying out the discipline with firmness. We reaffirm the ruling of a year ago, that the unbecoming styles in dress which have appeared in various parts of the Church are not to be tolerated, neither fancy bonnets nor stylish hairdressing.

The brethren too are to walk orderly in dress as becometh the representatives of the plain faith.

A plain dress is made of plain goods, full to the neck, the sleeves long to the wrist, the skirts to be long enough to be modest in every way, the waist line to be properly observed and retained. The cape must not be omitted; transparent goods cannot be used in making plain dresses. Fancy colored stockings must not be worn.

A plain bonnet must be made of plain goods, conforming to the size of the head, without trimming, corresponding to a plain devotional covering.

Those applicants who do not willingly submit to this order in dress cannot be received into fellowship.

Those who are members and will not submit to this order shall be restrained from communion.

The educational meetings held in various communities of the country by the young people of the Church are really a continuation of what was formerly called Literary Societies, which are forbidden by Conference.

The Board of Bishops were not unmindful of the change of name nor were they indifferent as to the work of these meetings. The Bishops have, however, learned by this time that the work of these meetings has not resulted in a spiritual uplift of those who have attended them, nor has it increased their loyalty to the Church.

The Church has organized young people's meetings and has outlined Bible and other useful subjects to the interest and benefit of the young people. The Church desires that the young people attend and support these meetings.

In order to safeguard the young people of the Church against popular methods of entertainment and liberalism this Conference rules that these educational meetings be discontinued.

Likewise all chorus, quartette, duet, and solo singing in churches or any other public gatherings, shall no longer be engaged in by the members of the Mennonite Church.

That a contribution should be made by the Mission Board to a fund for compiling and publishing an extensive Mennonite history was approved. The amount to be contributed to be left to the judgment of the Mission Board.

We reaffirm our position on the question of life insurance and the secret lodge; that is they are not allowed.

The members of the Church should be continually reminded and warned not to give ear to those agents who represent life insurance nor to those agents who peddle all manner of stock, enticing and deceiving the people.

To record the activities of the Conference, at that time, it is but fair to add, that permission to ordain a minister at Weaverland, and also one at Bowmansville, was granted to those congregations.

The brethren, John H. Mosemann and Jacob Hess, were appointed to a committee to look after the welfare of the young sisters in training as nurses.

The deacons were instructed to report all needed changes in the church directory caused by death or otherwise, and to send these reports for publication to Henry Hershey, at Intercourse.

There were thirteen bishops, and one hundred and twelve ministers and deacons present; among them were Bishop John Burkholder of Chambersburg, and Elmer Hess of Belleville.

The attending of the laity to the Conference sessions was also reported as better than during previous years.

The conference held at Mellingers on October 9, 1900, passed a resolution which was considered important to the many members of that body, which was in effect:

> That all ministers who come into the limits of the Lancaster County Conference to labor in the Gospel work here, shall present a certificate or letter, showing their standing and relationship to their home churches, signed by the bishop of their home congregations.

Similar resolutions were also passed by the Indiana-Michigan Conference the same year.

There were no regular minutes kept of the proceedings of this conference until the appointment of Bishop Peter R. Nissley, of Kraybills, at the fall conference of 1912, at Mellingers. He filled this office until the time of his death, in 1921, when at a special meeting of the Bishops in June of that year, Bishop Noah H. Mack of New Holland, was appointed to succeed him. The place was filled by Bishop Mack, until the spring conference of 1930, at Rohrerstown, when he resigned because of the amount of other work in which he was engaged. Bishop John H. Mosemann, of Lancaster, was then chosen to fill the place.

CHAPTER XIV

OTHER MENNONITE BODIES

Amish Mennonite—Old Order Amish—Stauffer Mennonite
Weaverland Conference—Reformed Mennonite
General Conference Mennonite—Mennonite
Brethren in Christ

AMISH MENNONITES

CONESTOGA—MILLWOOD—MAPLE GROVE

CONESTOGA

The following sketch of the Conestoga Amish Mennonite church was read at the time of the opening exercises November 7, 1923, by their historian, C. Z. Mast, after the completion of their present large concrete block meetinghouse, which was built during the summer of that year.

"The foundation of the Conestoga Amish Mennonite congregation dates back to the year 1760, when families by the name of Mast, Hooley, and others were driven from their primitive homes, near the present site of Hamburg, in Berks county, Pennsylvania, by the Indians, who were on the warpath in their endeavor to exterminate the white settlers. In their flight they came to the upper reaches of the Conestoga, and settled on rich lands in the narrow valley, now known as Caernarvon, in both Berks, and Lancaster counties, where they sought an asylum and a refuge, and at once began to organize themselves into a growing body of true Christians, believing in the only true and living God of their fathers, and His Son, Jesus Christ.

"This community marks the place of the first permanent Amish Mennonite settlement and congregation in

America. Among the first arrivals were the Yoders, in 1714; Beilers, in 1737; Hertzlers, in 1749; the Masts in 1750. Many others also crossed the briny deep in the ensuing half century, from the persecuted regions and cantons of Switzerland and other parts of Europe.

"JACOB MAST was the first known bishop of this congregation. He was ordained to the office in 1788, by Bishop Jacob Hertzler, a native of Switzerland, who lived nearly forty years near Hamburg, in Berks county, where he died and his remains repose on the farm on which he lived. Bishop Mast served the Church in that office twenty years, when he died at the age of seventy years, and was carried to his last resting place on a beautiful eminence on his farm, where many of his descendants have since followed him, and the place is now known as "Pine Grove Cemetery." It is inclosed by the farm of Henry H. Stoltzfus, near Elverson, Pa., and overlooks the Upper Conestoga Valley, which is almost entirely occupied by the descendants or distant relatives of the honored father of the Church.

"Peter Plank was bishop from 1808 to 1831; John Blank, from 1831 to 1835; John Stoltzfus, from —— to 1837; David Beiler, from 1837 to ——; John K. Stoltzfus, from 1845 to 1854; Christian Umble, from —— to 1877; John P. Mast, from 1865 to 1888; Gideon Stoltzfus, from 1888 to 1913; John S. Mast, from October 8, 1908. He is now filling the place, with the occasional assistance of the bishops of the Millwood and Atglen churches.

"The ministers and pastors of the congregation as assistants to the succeeding bishops were: Daniel Mast, Christian Stoltzfus, Daniel Stoltzfus, Moses Hartz, and David Yoder.

"The deacons were: John Mast, David Mast, Christian Hertzler, Jonathan Yoder, and Sylvanus Stoltzfus.

"When Bishop John P. Mast was ordained to his office, the congregation numbered only thirty members; now they have a membership of two hundred and twenty-five.

"The congregation worshiped in private homes for a period of one hundred and twenty-three years, after which the first separate meetinghouse was built on the same spot now occupied by the present plain house, one mile west of Morgantown, on the Conestoga pike, now the state highway.

"The history in short of the Conestoga meetinghouse when it was first erected, was given in the *Lancaster New Era,* of June 10, 1882.

"The new Amish Mennonite Church recently erected along the Conestoga turnpike, in Caernarvon township, one-half mile west of Morgantown, was dedicated with appropriate services last Sunday morning, June 4. Jacob Yoder of Wayne county, Ohio, represented as being one of the ablest ministers of the Church, in the West, preached an impressive sermon from the third chapter of Hebrews.

"The new house was crowded with an attentive audience during the entire service. Daniel Mast, Bishop John P. Mast, Jonathan Yoder, and Christian Stoltzfus, of the home congregation, and Bishop Gideon Stoltzfus, of Pequea, also took part in the impressive services in opening this first meetinghouse in the Conestoga Valley, by this branch of the Church.

"The congregation continues to be under the oversight of the same ministerial board as was there when the house was opened for services; having a membership of three hundred and sixty, and, in 1929, an average attendance at their Sunday school of over three hundred and twenty-five. They have an enrollment of 420 teachers and scholars.

"Their services and Sunday school are held every Sunday. Their ministerial board consists of Bishop John S. Mast, Preacher David Yoder, and Deacon Sylvanus Stoltzfus."

MILLWOOD

Prior to the building of Millwood church, meetings were held in the homes of the following brethren: Joseph E. Blank, Jonathan Glick, Joseph Kennel, Samuel Lantz,

Annie Neuhauser, A. K. Stoltzfus, Nicholas Summers, John A. Umble, Peter Esch, Samuel L. Kauffman, John P. Kennel, David Lantz, Jacob B. Neuhauser, Mary Stoltzfus, Jacob Umble, Jacob Swartz, Christian L. Fisher, Christian L. Kauffman, John R. Kennel, Amos Mast, Gideon Stoltzfus, John Swartzentruber, Henry M. Umble, Eli Yost, Isaac Walker.

Counsel was taken June 3, 1882, to build a church and the following brethren were appointed as a building committee: Samuel L. Kauffman, Jacob Umble, John P. Kennel.

The church was built of frame, 36 feet wide and 50 feet long, and was finished by Oct. 1, 1882.

Dedication services were held Oct. 3, 1882. The following ministers were present: David Hostettler, Weilersville, Ohio; Samuel Mast, Millersburg, Ohio; Fred Mast, Millersburg, Ohio; Bishop Samuel Yoder, Belleville, Pa., who preached the dedication sermon.

The presiding ministers of the congregation at this time were Gideon Stoltzfus, who was ordained sometime in the seventies, Samuel Lantz ordained several years prior to the building of the church, and Michael Swartz (deacon.) We are not able to say where he was ordained. He moved to Union Co., Pa., several years after this and died there.

John P. Mast, Morgantown, Pa., was bishop of the congregation at this time. Gideon Stoltzfus was elected bishop on May 13, 1888, and John P. Mast passed to his eternal reward just four weeks later, June 11, 1888. He died suddenly while walking through a field.

At this time there were one hundred and twenty-four members. Of these twenty-three are still members at this writing, and eighteen are members of other congregations. The remaining eighty-three have passed to the great beyond.

Church services were held every two weeks, all in the German language.

The first marriage held in Millwood church occurred

December 21, 1882, when Daniel M. Petersheim and Annie Kennel were married by Bishop John P. Mast.

The second marriage occurred Jan. 18, 1883, when S. E. Allgyer, West Liberty, Ohio, and Priscilla Umble, Gap, Pa., were married by Bishop John P. Mast.

As time passed on the church became too small for the congregation and counsel was taken on Feb. 2, 1919, to enlarge the church. Accordingly the church was built 22 feet longer on the south end. This makes the building 72 feet long and 36 feet wide. The pulpit was also removed from the north end to the south end. There were no services held at this church from April 13, 1919, to June 22, 1919, on account of building operations. During this time services were held at Maple Grove church every Sunday.

The graveyard was started at this place about 1852, about thirty years prior to the building of the church. The first tomb is marked: M. S. 1852.

Land for this cemetery was taken from the farm now belonging to Jacob King. When the cemetery was started the property belonged to Bishop John Stoltzfus, father of Bishop Gideon Stoltzfus.

Bishop John Stoltzfus moved to Knox Co., Tenn., and when he sold the property he made provision in the deed of sale that the congregation could secure at any future time land of same property at a reasonable figure and by this provision land was secured for the church building. Land was again added in 1892 for room for more shedding and space for teams.

The first Bible reading or young people's meeting was held at this church in the fall of 1909 and has ever since been held every two weeks.

Services are still held here every two weeks and on the alternate Sunday services are held at Maple Grove church. The two churches comprise one congregation with two places of worship.

The first Bible conference was held Nov. 8 to 10, 1919. Instructors, S. G. Shetler, Johnstown, Pa., and S. H. Miller, Shanesville, Ohio. Bible conference has been held every year since 1914, but heretofore it was held at Maple Grove church.

Communion and baptismal services are nearly always held at this church, with the exception of a few times when they were held at Maple Grove church.

The first Sunday school at Millwood church was organized in the spring of 1899, and was conducted after church services every two weeks, and only during summer months. The German language was used.

The following officers were elected: Amos Mast, Supt; Henry M. Umble, Asst. Supt.; Nicholas Summers, Secretary.

The average attendance was about seventy. Sunday school was held after church services until June 2, 1912, when it was changed to before church services and has been held at this time ever since.

Brethren who served as superintendents or assistant superintendents during this time are: B. K. Kauffman; A. K. Stoltzfus; Isaac G. Kennel.

The present officers are: William H. Shetler, Supt.; Joseph G. Kennel, Asst. Supt.; Samuel Z. Smoker, Secretary.

The average attendance for 1922 was 255.

BISHOPS

John P. Mast was bishop of the congregation from the building of the church, 1882, until 1888.

Gideon Stoltzfus was bishop from 1888 to 1913.

John S. Mast, Elverson, Pa., has been bishop since 1913.

MINISTERS AND DEACONS

Michael Swartz was deacon at the time the church was built in 1882. We are not able to state where he was ordained, but think he moved to Union Co., Pa., several years after this time and died there.

SAMUEL LANTZ was ordained minister several years prior to 1882. In the spring of 1889 he withdrew with about six or eight families. He died April 26, 1909; aged 72 years, 8 months, 15 days. He was buried in Millwood cemetery.

GIDEON STOLTZFUS was ordained some time during the seventies, and advanced to the bishop office, May 13, 1888, by Bishop John P. Mast. He died Sept. 29, 1913; aged 77 years, 11 months, 6 days. Funeral services were held Oct. 2, 1913, at Millwood church, conducted by Bishop John L. Mast, Belleville, Pa., and Jacob H. Mellinger, Paradise, Pa. He was buried in Millwood cemetery.

DANIEL STOLTZFUS was ordained to the ministry about 1890 by Gideon Stoltzfus at the Conestoga church. He moved to near Atglen, Pa., in the spring of 1894. He died March 12, 1919; aged 77 years, 4 months, 14 days. Funeral services were held at Millwood church March 14, 1919, conducted by John S. Mast, John M. and Amos B. Stoltzfus. He was buried in Millwood cemetery.

JOHN P. KENNEL was ordained deacon May 13, 1888, by Bishop John P. Mast. He died April 27, 1902; aged 53 years, 11 months, 13 days. Funeral services were conducted by Gideon Stoltzfus and John S. Mast. Interment in Millwood cemetery.

JOHN M. STOLTZFUS was ordained to the ministry October 13, 1889, by Bishop Gideon Stoltzfus.

AMOS B. STOLTZFUS was ordained deacon May 2, 1904 by Bishop Gideon Stoltzfus. He was ordained to the ministry Dec. 2, 1913, by Bishop Eli L. Frey, Wauseon, Ohio.

JOHN A. KENNEL was ordained to the ministry Nov. 11, 1917, by Bishop John S. Mast.

AARON MAST was ordained deacon Nov. 23, 1919 by Bishop John S. Mast. He was advanced to the ministry at Westover, Md., Nov. 6, 1921, by Bishop John S. Mast.

Isaac G. Kennel was ordained deacon May 21, 1922 by Bishop John S. Mast.

The present ministerial board in these twin congregations consists of John A. Kennel, bishop; Amos B. Stoltzfus and John M. Stoltzfus, ministers; and Isaac Kennel, deacon.

Their members number three hundred and ninety, and their Sunday schools, which are held alternately at the two places, have a total enrollment, with teachers and officers, of four hundred and forty. The average attendance amounts to over three hundred and twenty-five scholars in classes.

John A. Kennel.

Maple Grove

Maple Grove and Millwood are one congregation, and, as we have stated in Millwood history, services were held only every two weeks and these services are still held every other Sunday, alternating with those at Millwood.

On March 25, 1906, Sunday school was organized at Sadsbury church (Friends meetinghouse) one mile northeast of Christiana, Lancaster Co., Pa., and the following officers were elected: John A. Kennel, Supt.; Amos K. Mast, Asst. Supt.; John K. Mast, Secretary.

Sunday school had been held at this place several years prior to this time but attendance was small. At this time (1906) services were all conducted in the English language and much interest was manifested and the attendance was good. In the fall of 1908 the directors of the above mentioned church decided not to rent the church to us any more, but kindly consented to let us have the church till a new location could be found. This finally brought the matter before the congregation and counsel was taken at Millwood church Jan. 3, 1909, to build a new church.

A building committee was appointed Jan. 19, 1909 as follows: Isaac K. Mast, Cochranville, Pa.; Amos B. Smoker, Atglen, Pa.; John A. Kennel, Atglen, Pa.

Work was immediately begun and the building (Maple Grove church) was built of frame, 40 feet wide and 56 feet long, with a seating capacity for about 400.

Dedication services were held Saturday, Aug. 7, 1909, at one o'clock, p. m. Services were opened by Bishop Gideon Stoltzfus. The sermon was delivered by John S. Mast, Elverson, Pa. Testimony was given by the following ministers and deacons: Bishop John L. Mast, Belleville, Pa.; Daniel Stoltzfus, Parkesburg, Pa.; John M. Stoltzfus, Atglen, Pa.; Christian Stoltzfus, Morgantown, Pa.; John L. Zook, Belleville, Pa.; Amos B. Stoltzfus, Gap, Pa.; Sylvanus Stoltzfus, Elverson, Pa.

The first regular services were held the following day, Sunday, Aug. 8, conducted by Daniel and John M. Stoltzfus. Sunday school was held after church services until June 9, 1912, when it was changed to before church services and has been held at that time ever since.

Sunday school officers were: John A. Kennel, Supt.; Amos K. Mast, Asst. Supt.; Aaron Mast, Secretary.

The following brethren were either superintendent or assistant superintendent in Sunday school from 1909 till this present time: John G. Umble, William Stoltzfus. Present officers are: Christian D. Kennel, Supt.; Samuel G. Umble, Asst. Supt.; Ira G. Mast, Secretary.

A Sunday school meeting was held at Sadsbury church on Dec. 26, 1907, when the following program was rendered:

Forenoon

9:00 Song Service.
9:30 Devotion, Daniel Stoltzfus.
9:45 Sermon, Commemoration of the Birth of Christ, John S. Mast.
10:15 Address, Why Have a Sunday School? Amos K. Mast.
10:45 Address, Duties of a Sunday School Superintendent, Jacob Hartz.
11:15 General Discussion.
11:30 Adjournment.

Afternoon

12:30 Song Service and Devotion.
1:00 Address, The Relation of the Sunday School to the Church, Amos B. Stoltzfus.
1:30 Address, The Attitude of the Sunday School to the Surrounding Community, David Kauffman.
2:00 Address, The Responsibility of the Sunday School Teacher, Christian E. Fisher.
2:30 Address, How to Enlarge and Improve Our Work, Jonas Neuhauser.
3:00 Address, Worldly Influences over Our Young People and How to Overcome Them, Henry M. Umble.
3:15 Adjournment.

Evening

6:30 Song Service and Devotion.
7:00 Address, Singing with Grace in the Heart, Jos. G. Kennel.
7:15 Address, Variation and Routine in Teaching, Isaac G. Kennel.
7:30 Address, Who is Responsible for the Children at Sunday School and Church? Stephen H. Mast.
8:15 Adjournment.

Moderator, B. K. Kauffman.
Choristers, Aaron Mast, John Hertzler.
Secretaries, John A. Kennel, Amos Hartz.

This was the first Sunday school meeting ever held in Lancaster county by the Amish Mennonite Church.

The first Sunday school meeting ever held by the Amish Mennonite Church in their own church was held June 5, 1915, at Maple Grove church. This also was the first Sunday school meeting ever held by the same congregation in Chester county, Pa.

Bible reading or young people's meeting was also held on Sunday evening Aug. 8, 1909. This was also organized in the Sadsbury church and first session was held Sunday evening, June 3, 1906.

When Maple Grove was built there were 208 members in the congregation, 135 of these are still members. Thirty-five have either been expelled or have become affiliated with other congregations, and the remaining 38 have passed to their eternal reward.

At present there are 315 members in the congregation (Millwood and Maple Grove churches.)

The first Bible conference was held Nov. 30 to Dec. 3, 1914. Instructors, Eli B. Stoltzfus, Hudson, Ohio, Jacob S. Gerig, Smithville, Ohio.

The first Sunday school meeting (referred to before) was held June 5, 1915, with the following brethren as speakers: John S. Mast, Elverson, Pa.; S. G. Shetler, Johnstown, Pa.; John B. Senger, Kinzers, Pa.; Jacob H. Mellinger, Paradise, Pa.; John M. Hertzler, Long Green, Md.; Sylvanus Stoltzfus, Elverson, Pa.; Amos H. Hershey, New Holland, Pa.; Elam Hartz, Elverson, Pa.

The first baptismal services were conducted by Bishop John S. Mast. Three converts were baptized.

The first marriage was held Nov. 24, 1910, when John A. Kennel and Emma S. Kauffman were married by Bishop Gideon Stoltzfus.

Ministers of congregation at time of dedication were: Bishops Gideon Stoltzfus, Daniel Stoltzfus, and John M. Stoltzfus. Also Deacon Amos B. Stoltzfus.

See ordinations and records of deaths of ministers in *Millwood Church History*.

The present ministers (1931) are John M. Stoltzfus, Amos B. Stoltzfus, and John A. Kennel. Also Deacon Isaac G. Kennel.

John S. Mast has been bishop since the death of former Bishop Gideon Stoltzfus, in 1913.

The first burial in Maple Grove cemetery was that of Milton B. Mast, son of Levi and Rebecca Mast, who died March 23, 1912. He was buried the same day; no funeral services.

The first funeral services in the church were conducted Feb. 2, 1913, for Raymond S. Glick, son of Reuben B. and Mary Glick, who died Jan. 30, 1913; aged 3 months, 6 days. Services were conducted by Amos B. Stoltzfus.

The first member buried was Elizabeth Kauffman, wife of Daniel S. Kauffman. She died June 11, 1918; aged 32 years, 4 months, 9 days. Funeral services held June 14, 1918, conducted by John A. Stoltzfus, Lancaster, Pa., in German, and Amos B. Stoltzfus, in English. Text, Prov. 18:24: "And there is a friend that sticketh closer than a brother."

John A. Kennel.

OLD ORDER AMISH MENNONITES

Besides the congregations of Amish Mennonites worshiping in the three meetinghouses, at Conestoga, one mile west of Morgantown; Millwood, one mile north of the Gap; and Maple Grove, near Atglen in Chester county; together having 752 members, there are nearly eleven hundred members of the Old Order Amish Mennonite Church, divided into twelve congregations, worshiping in private homes, all living in the Pequea, Mill Creek and Conestoga Valleys, in Lancaster county.

Their farms are among the best tilled and most productive in the county. Many of their large barns have glass inclosed, well-roofed barnyards. They have spacious, well-built dwellings, nearly all of them built back from the main highways, with large lawns around them. Their buildings, painted with attractive colors or neatly whitewashed, are noticed with favorable comments by strangers, and admired by all of the home people.

It is not for flattery, nor for any intention at exaggeration, that I state that as a class of people they rank among the best farmers and the most law abiding citizens in America.

Their places of worship are so arranged as to be at some central point in their many different large farm houses, purposely planned so that all the rooms can be thrown open for their services, which are always held in the forenoon. After the services a plain dinner is served to all who attended the meeting, after which all of them return quietly to their respective homes.

They as yet use no automobiles. The married and older people drive in carriages with lead-colored tops, without glass in the curtains, without any dash-board, and without side doors; while the young men use buggies without dashboards, and without tops. Their horses are invariably among the best driving horses in the county.

The bishops presiding over eleven of these congregations, who have their sections conveniently divided and apportioned, are: Benjamin L. Beiler and Henry Lapp, of Ronks; Gideon Stoltzfus, of Gap; Jacob B. Stoltzfus and John Beiler, of Bareville; and Samuel M. Stoltzfus, of near Morgantown.

Christian L. King and John A. Stoltzfus are the bishops, Daniel Stoltzfus and George Beiler are the assistant ministers, and Moses P. Riehl is the deacon of a congregation of one hundred and thirty members who purchased a large brick meetinghouse from the Baptist Brethren Church one mile north of Bird-in-hand, in which they conduct a flourishing Sunday school. However, their preaching and church services are still held in private houses and homes of the members. These two congregations use automobiles and black-covered carriages.

The eleven congregations are divided into districts called, PEQUEA, UPPER PEQUEA, UPPER MIDDLE PEQUEA, LOWER MIDDLE PEQUEA, LOWER PEQUEA EAST, LOWER PEQUEA WEST, CONESTOGA, MILL CREEK, UPPER MILL CREEK, LOWER MILL CREEK, GROFFDALE.

The assistant ministers in these eleven congregations, every one of whom holds services every two weeks, are: John Fisher, Christian B. King, Christian L. Fisher, Jonathan Smoker, Christian Fisher, Jr., David Blank, John S. Lapp, Amos U. Stoltzfus, and Christian L. King, all of Ronks, Pa.; Jonas Ebersole, Stephen Stoltzfus, Aaron Esh, John Spicher, and John Petersheim, all of Bird-in-Hand, Pa.; Christian S. Fisher, Daniel B. Stoltzfus, Bareville, Pa.;

David L. Fisher, Leaman Place, Pa.; Daniel M. Stoltzfus, Kinzers, Pa.; Jacob M. Lapp, Sr., Jacob Lapp, Jr., Gordonville, Pa.; Aaron S. Glick, Aaron R. Glick, Christian Glick, Gap, Pa.; David Zook and John B. Lapp, New Holland, Pa.; Benuel Stoltzfus and Jonas Stoltzfus, Elverson, Pa.

The deacons serving the several congregations in this well organized district are: Jonas Beiler, Amos Lapp, Aaron K. Fisher, Menno B. Fisher, Tobias Stoltzfus, John M. Lapp, Daniel U. Stoltzfus, Menno Stoltzfus, John E. King, Daniel King.

STAUFFER MENNONITES

This branch of the Church consists of two congregations at the "Pike," in Earl township, Lancaster county, and in Snyder county.

In 1845, a difference of opinion sprung up in the Groffdale congregation as to the extent and nature of a confession required, and discipline to be meted out, to a brother and sister accused of harsh and cruel treatment of an orphan girl adopted into their family. This caused lines to be drawn among the brotherhood, which seriously affected the ministerial board, reaching the Board of Bishops of the conference district.

An edict or plan of reconciliation was issued by the Board of Bishops February 11, 1846, signed by Bishops Jacob Hostetter, Mount Joy district; Christian Herr, Pequea district; Christian Bomberger, Hammer Creek district; Jacob Zimmerman, Weaverland district; Henry Shenk, Rohrerstown district; John Mumma, Rissers district.

It will be noticed that Jacob Brubaker, at that time bishop of the Juniata bishop district, was the only one of the board whose name was not signed, and who evidently did not endorse it as he became the first bishop of the new organization.

A meeting was called and an answer framed and carefully written, which was signed by Jacob Stauffer and Jacob Weber, the two ministers of the Groffdale bench or board, who were the leaders of the brethren and sisters who disagreed with the bishops. In this answer was set forth their disapproval and nonacceptance of the terms and suggestions.

JACOB STAUFFER wrote and compiled a number of rules and articles of order and strict discipline, which were afterwards printed and bound, together with his views of the decline of the spiritual life of the Church since their settlement in America. The whole book contained 430 pages.

Those members of the Church who agreed with the new order and regulations, formed themselves into a separate congregation and church, taking possession of the smallest house of worship in the district a short distance east of Hinkletown, on the Harrisburg pike which the mother church allowed them to have without any dispute, and where their largest congregation, which never numbered over two hundred members, has since regularly worshiped.

Jacob Stauffer died at the early age of 43 years, January 17, 1855, universally mourned by his people and the community. Although he is generally acknowledged as the founder of this branch of the Church, and the central figure of all of its early deliberations, he was never advanced to the ranks of a bishop. He was a minister in the two churches for fifteen years.

BISHOPS

JACOB BRUBAKER, whose name was mentioned as one of the bishops of the church in the Juniata county district, was won over to the new organization by the articles and agreements of the Lancaster county brethren at Hinkletown, and became the first bishop, bringing with him into the fold a small congregation in Snyder county. He was bishop until 1852.

JACOB WEBER, who was a colaborer with Jacob Stauffer, in the formation of the new congregation, being a minister in the Groffdale church over ten years, was advanced to the office of bishop in 1852, after the retiring of their first bishop. He served the Church only nine years, when he died, at the age of 64 years, on July 3, 1861.

MICHAEL BRUBAKER, of Snyder county, was the third bishop of this little church. He was succeeded in his office after several years' service, by Samuel Weber of Earl township.

SAMUEL WEBER, always having lived near Voganville, in Earl township, a wagon maker and machinist, was ordained as preacher of the congregation at the Pike, in 1855, and elevated as bishop in 1860. The church prospered under his pastorate. He died January 19, 1892, in the 79th year of his age. He was of the fifth generation in the line of descent from the first settler, Henry Weber, at Weaverland.

DAVID STAUFFER, of Snyder county, who was born in Lancaster county, being a son of the organizer of the church, was ordained as an assistant to Bishop Weber, but was outlived by his senior in the office. He died on February 26, 1889, at the age of 54 years. This Bishop Stauffer was the father of one of the present ministers of the Pike congregation, David B. Stauffer.

MOSES B. WEAVER, a member of the fifth generation from the lineage of Henry Weber, the first settler, was ordained as a minister in 1875 and chosen as an assistant to Samuel Weber, as bishop, in 1881. He died, after a faithful service of thirty-two years, May 11, 1907, at the age of 83 years. His brother, Preacher John Weaver, of the Wissler Church in Elkhart county, Indiana, followed him to the eternal world seven months later at the age of 86 years; while their brother, David B. Weaver, preacher in the Mennonite Church in Harvey county, Kansas, preceded him two years, at the age of 75 years.

JOSEPH BRUBAKER was ordained as a minister at the Pike meetinghouse in 1866, and as bishop in 1903. He died March 17, 1916, at the age of 78 years. His father was Deacon Abraham Brubaker of the Snyder county congregations.

BISHOP JOHN STAUFFER of Snyder county, a grandson of the founder of the Church, had the oversight of the congregations in the two counties for several years.

AARON SENSENIG, of near Martindale, was ordained as an assistant minister at the Pike church in 1891, and was chosen as assistant bishop with Bishop Weaver, in 1905; being the ninth bishop of the church. He died July 12, 1916, at the age of 62 years.

JESSE BOWMAN moved from May City, Osceola Co., Iowa, in 1911, to Lebanon county, Pennsylvania, where he officiated as the bishop of a newly organized congregation in that county and as an assistant bishop at the Pike, for some years. He is now a member of one of the conservative branches of the Weaverland Conference, as are also others of his former congregation in Lebanon county.

JOHN A. WEAVER, a great-grandson of Jacob Weber, the first resident bishop of this branch of the Church, was ordained a minister at the Pike meetinghouse February 23, 1902. He was appointed the bishop of his people September 2, 1928, and continues to be the head of the congregation.

ELAM C. MARTIN was ordained a minister at May City, Iowa, in 1903, to fill the place vacated by his father, Josiah Martin. He was ordained a bishop of the church at Pike, November 24, 1921; but he lived in Michigan for several years after being elevated to the office of bishop. He died in that official relation to his people while he lived near Lincoln, Lancaster county, March 5, 1928, at the age of 52 years. His remains were interred at the Pike cemetery, where his services for the Church were faithfully rendered during the closing years of his life.

FRANKLIN WITMER was ordained to the ministerial bench by Bishop Jesse Bowman, at Pike meetinghouse, November 29, 1917 (Thanksgiving Day). He filled the place as assistant minister seven years, when he retired from his appointment, and is now a member of the Mennonite Church at Bowmansville.

PETER L. WEAVER, of Fairmount, was ordained as preacher at the Pike meetinghouse by Bishop John A. Weaver, March 3, 1929, and continues in the service of that branch of the Church.

SAMUEL BOWMAN, of West Earl township, a minister in this Church during its earlier years, and several other families withdrew from the main body, maintaining views of life and service still more conservative than Stauffer and his associates. This body never built any meetinghouses but worshiped in private homes. The radical contention of these people was that the children, when they come to the years of accountability, must become members of the Church and dress just like the fathers and mothers or leave the parental roof. The natural result was that they lost nearly all of their children and the Church never prospered, yet there are several members of the second and third generation holding together what is possibly the smallest distinct organization of believers ever continuing for so long a period in Lancaster county. Bishop Bowman died January 17, 1902, at the age of 79 years. He rests in the Groffdale (Brick) Mennonite cemetery.

JACOB WEBER, who was a son of the first bishop in the Pike church, joined in with Bowman and was soon ordained to the ministry as his assistant, a charge which he filled until his death on September 3, 1905, at the age of 71 years.

PHILIP RISSLER, of Earl township, was also ordained as an assistant in the services after Bishop Bowman's health declined. He died at the age of 80 years on February 12, 1929.

David Weber was an early deacon and assistant in the work of the Bowman branch of the Church. He died, at the age of 66 years, June 11, 1884.

Jacob Rissler became the successor to Deacon Weber, and continued to the time of his death, at the age of 68 years, March 28, 1906.

Aaron Rissler and Moses Rissler are the present surviving minister and deacon in this Church.

Every one of these quiet men who served God as they believed they should, were carried to their last resting place, in the graveyard adjoining the Pike meetinghouse, where they met every two weeks, in humble German service, never having had an English sermon nor an evening service nor a Sunday school during all these years.

In 1916 another sad separation took place between the members of the little congregation, when, for some reasons not to be entered into here, the congregation divided into two factions of equal numbers, the one part enrolling 101 and the other 102 members. They have thus far held their services in the same house, which by this time has been necessarily greatly enlarged. The main house is the same one which was in question in 1846.

David B. Stauffer and his cousin,

Jacob S. Stauffer, both descendants of the founder of the Church at this place and in the original form, have since the last separation been ordained to the ministry. The former was ordained October 14, 1916, and the latter was appointed at the Pike meetinghouse May 31, 1920, who with

Joseph Brubaker, of West Earl township, who came from the Snyder county district, are now the ministers of this branch of the Church. All living in West Earl township.

John Stauffer is the bishop having the oversight of this branch of the Church. He resides near Port Treverton, in Snyder county.

DEACONS

MICHAEL SENSENIG, who was the first to fill this office after the organization of this branch, was the father of Bishop Sensenig. He died, at the age of 60 years, May 10, 1874, long before his son was in the ministry of the Church.

DAVID ZIMMERMAN, residing near Hinkletown, became deacon in 1874. He died June 14, 1896, at the age of 61 years.

AARON WEBER, a grandson of Bishop Jacob Weber, was chosen about 1900, as the third deacon in this place. He died April 13, 1911, at the age of 59 years.

LEVI G. ZIMMERMAN became the fourth deacon of the united congregation, at the "Pike," in July, 1911, and continues in the service on the ministerial board headed by Bishop John Stauffer, of Port Treverton.

WEAVER ZIMMERMAN was chosen for the Weaver branch of the congregation, as deacon, on November 24, 1921. This was the same day that Elam C. Martin was ordained as bishop.

THE IOWA EXPERIMENT

It was often the desire of well meaning brethren in the various branches of our beloved Church to have a pure church, undefiled by the environments and influences of evil, which to some degree surround all people, young and old. The idea of forming such a community somewhere in the unsettled western country took hold upon some of the members of the Stauffer Church. After many prayerful days, meetings, and special correspondence exchanged between a small number of the Pike congregation in Lancaster county, a few of the brethren in Snyder county, and nearly all those who constituted the congregation of the church near Elmira, Ontario, the first movement in that direction was made in the spring of 1887, when Bishop Jesse Bowman, of Ontario, with his family, located on a section of land in Osceola county, Ia., near May City.

In the spring of 1888 he was followed from Canada by his assistant minister, Josiah Martin, and the deacon of the church, Elias Bowman, from his home congregation, and by several large influential families from Lancaster and Snyder counties. Several also came from the state of Michigan. All of them bought large western farms and began to improve them with buildings patterned after those erected by their bishop. Their dwellings were supposed to be of uniform shape, with hip roofs, small windows, no cornish, and painted red. The meetinghouse, erected in a convenient central place, was of the same pattern. The barns were likewise painted red, but the number of acres to be cultivated by the several farmers regulated the size and design of the barns and sheds.

Their greatest numerical strength was reached when they had a congregation of thirty, several years after the colony was founded. But coming as they did from four widely separated communities, each having its distinct home customs and rulings of dress and deportment, and each entertaining ideas of many varieties of well intentioned regulations which might be tried as standards to regulate their living in this new home for God's children, it soon became apparent that their ardent plans for an ideal community did not develop along the lines of Christian work as rapidly as concerning material improvements.

Their soil was deep and rich, and their crops were good. They were all good farmers, but the prices for their farm products were low. However when land began to advance in price, four years after their advent into Iowa, several families sold their possessions and moved to the state of Michigan. Among the first to leave the colony was the assistant minister, Josiah Martin. His place on the minister's bench was filled by ordaining his son, Elam

C. Martin, who remained at his post of duty as the last minister of the colony.

Twenty-four years after the first arrival in the colony found nearly all the land of their dreams sold to strangers at greatly advanced prices. Their little meetinghouse was abandoned, and the hopeful settlers of nearly a quarter of a century before, moved to settlements in eastern Pennsylvania, Michigan, and Delaware. The majority of them returned to Lancaster and Lebanon counties, where some of them still reside on fertile farms bought by the profits made by their experimental venture in making another honest effort to live an exclusive life in America. Peter S. Auker was the last member of the society to leave the colony. With several other families of the former western colony, he resides near Hinkletown, in the vicinity of their original church home.

WEAVERLAND CONFERENCE

When the Lancaster Conference passed the resolution favorable to Sunday schools at their spring session in 1871, Bishop George Weaver, of Weaverland, was the leader of the opposition to such a movement. He, however, was not permitted to live long enough to see what such a stand meant to his people and to the people of his future Church when his force of character, and his tact, and his ability, as their bishop, should be removed from them.

At that time there were many far-sighted men in the Weaverland-Groffdale district who foresaw the necessity of English preaching, and who longed for the privilege of teaching the young people special lessons in that language out of God's law and testament.

Such sentiments grew and multiplied until those favoring such movements were in a large majority among the members; although on the ministerial board they were in the minority. Many council meetings were held in a most kindly and brotherly manner; but since the ministerial board and regulations of the Church required a unanimous vote or full council of the members, no change could be made.

There were, however, no strained relations until the fall of 1889, when a small pulpit was placed into the new meetinghouse at Lichtys, several weeks before the opening services, without taking counsel of all the members in all the congregations. The objectionable piece of furniture was forcibly removed by some unknown persons one night before the first service and a neat, but poorly constructed, old-time singing table was placed in its proper position.

After that unfortunate event, there were numerous committees appointed to investigate matters and to formulate means of a reconciliation of all the misunderstandings. Some of these committees acted wisely and discreetly and, in the fear of God, moved prayerfully and cautiously, while others lacked that tactful spirit of forbearance and kindness to the people on both sides of the pending issues. The matters at stake had divided the congregations unconsciously into factional camps, and a number of the most influential brethren on one side of the controversy were excommunicated. They then appealed to the Conference at large for further investigations.

At this time, Bishop Jonas H. Martin and the ministerial board of his district, having a strong endorsement of their course taken during the preceding years, attended the fall conference held at Mellingers, October 6, 1893.

On the floor of the conference session, the bishop of the Weaverland district, as spokesman, announced that he with many of his people was not in union nor in communion with certain articles and practices of the conference.

FIRST, They are not in favor of allowing any of our bishops or ministers to solemnize marriages of people who were not members of the Church, because such actions were unscriptural.

SECOND, They are not in favor of Sunday schools as under the present rulings of the Conference.

THIRD, They are opposed to the charter which was issued to the church authorities for the use and benefit of the congregation worshiping at Kauffmans meetinghouse in East Hempfield township, which was taken to secure the benefit of a bequest of a farm to the Church. This charter was issued July 26, 1887. However the real issue centering around the stealthy removal of the pulpit was not mentioned.

The Board of Bishops at that time consisted of Jacob N. Brubacher, Isaac Eby, Martin Rutt, Amos Shenk, William Auker, Daniel Shenk, Benjamin Zimmerman, and David Westenberger, besides the Weaverland bishop. All of these were present at this conference but one. Seven of them pleaded with their brother to recall and to reconsider his actions for the sake of harmony and for the good of the Church, but could not prevail upon him to do so. He and his supporters could not be moved. The Board of Bishops remaining, seven in number, unanimously agreed to draw up articles of dismissal and a revocation of Bishop Martin's bishopric, thus withdrawing his charge as a minister of the Mennonite Church, which was made known in open conference in the presence of the entire body. It was further decided that a letter of the entire proceedings and findings should be read to the congregation at Weaverland which was done at the close of the services on October 15, 1893, by Preacher John K. Brubaker, of Rohrerstown.[1]

But before this letter of edict was read, Bishop Martin and his supporters met and made a series of rulings and regulations of discipline to be followed by them. Promising much more conservativeness and stressing a desire to live lives of greater separation from the world, they gathered into the new organization about one-third of the members of the Weaverland-Groffdale-Bowmansville district, which has since been known as "The Weaverland Conference." Their semiannual meetings are always held at that place, on the same dates and days as the Lancaster Conferences are held.

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[1] The full text of this letter appeared in the *Lancaster New Era*, Monday, October 16, 1893.

Since then this body has joined with the Wissler people of Indiana and Ohio, the Woolwich people of Ontario, and a small congregation in Rockingham county, Virginia. For many years their church grew and prospered greatly. The peak of their prosperity was apparently reached during the World War period, when their young men filled their questionnaires by saying that they belonged to a denomination having 1800 members in the United States and Canada by careful count at that time.

Since that time their prosperity has been lessening, and many of their number have returned to the old church.

With the declining health and death of their beloved bishop, in 1925, came many dissensions and a final separation in the heart of their strongest centers, in 1927, which left the entire organization rather weakened, and greatly disappointed many of their staunchest members, who were altogether honest in their beliefs and had the fondest hopes that the course mapped out could suffer no defeat.

Since we have the promise in God's Word, that the "prayer of a righteous man availeth much," let us pray that the brethren and sisters now worshiping in the two meetinghouses at Weaverland (the three congregations), may all move toward a closer union, that a kindlier sentiment be effected among them, and that God may be honored and glorified by a reunited people, whose descendants may never again know of any selfish spirit or ill will towards one another.

BISHOPS

JONAS H. MARTIN remained at the head of the Church which he built up until the time of his death July 3, 1925, at the ripe age of 86 years, having been in the ministry fifty years. His ordinations are found in another chapter.

MOSES G. HORNING, a native of Lancaster county, was ordained as a minister in Juniata county, June 4, 1891, where he served the old Church for three years, when he moved to his old home and joined with the new organization as preacher of all their congregations. He was elevated to the office of bishop by Jonas H. Martin as his assistant at Weaverland, June 14, 1914, in which capacity he still serves his people.

JOSEPH HOSTETTER, of West Earl township, was ordained to the ministry at Meadow Valley in 1920, and as the assistant bishop for the entire district, by Moses Horning at Weaverland, August 4, 1927. He continues in his office, being the first bishop to use the English language in services at funerals and other special occasions in his church.

JOSEPH O. WENGER, of Earl township, was ordained by Bishop Martin as one of the ministers at Groffdale May 14, 1896. After the death of Bishop Martin, some minor differences arose in the ranks of the Weaverland Conference; after which he was ordained bishop of about one-half of that conference on September 13, 1927; he being the only bishop in that branch of the Church in Lancaster county now.

This latter branch of the Church restrains their members from the ownership of automobiles. They have no English preaching, and contend earnestly against the use of modern conveniences in their dwellings.

MINISTERS

CHARLES HOSTETTER, of Manheim township, and

JACOB ZIMMERMAN, of Upper Leacock township, the two oldest ministers at Landis Valley, whose ordinations and deaths were mentioned in the history of their first home church, joined with the Weaverland Conference at the time of its organization and continued therein during their lifetime; but they did not have any particular charges assigned to them.

JOHN S. KURTZ was ordained as a minister of the Mennonite Church at Richfield in Juniata county, May 18, 1886, by Bishop Jacob N. Brubacher. He served as pastor of the Richfield congregation for six years, when he moved to Lancaster county and joined with the ministerial board of the Weaverland Conference, in 1894. He was the only minister of that Church to use the English language, when requested, at funerals for a long time. He died at the age of 68 years, at his home in Earl township, March 25, 1927.

MENNO S. ZIMMERMAN, of Martindale, mentioned in the Lancaster Conference list of Weaverland ministers, is pastor of the Wenger part of the Martindale congregation.

FRANK W. HORST was ordained at Weaverland, February 25, 1908, by Jonas H. Martin, and continues in the service, often preaching English at funerals, and on other special occasions. He has served for the original Weaverland Conference from the time of his ordination.

HENRY W. HORST, of East Earl township, was ordained at Weaverland September 10, 1914, by Jonas H. Martin. He is now preaching in coöperation with Bishop Wenger and is pastor of the Bowmansville congregation.

JACOB B. WEAVER was ordained as minister in a branch of the Mennonite Church in Juniata county, in 1885, and served the Lord in that capacity until he moved to Lancaster county in 1901, when he joined with the Weaverland Conference, preaching with his new associates for some years. He died at the age of 71 years, April 14, 1915. He was buried at the Frame church, Groffdale cemetery.

JOHN L. WEAVER was ordained by Bishops Horning and Hostetter at Weaverland, April 26, 1927. The same bishops ordained the following:

AMOS H. MARTIN, at Meadow Valley, October 11, 1927.

Abraham N. Hoover, at Groffdale, Dec. 1, 1927.

Hershey Sensenig, at Hersheys, December 20, 1928.

Isaac N. Zimmerman, at Groffdale, by Bishop Wenger, November 10. 1927. He was a son of Menno S. Zimmerman.

Aaron W. Burkholder, a lineal descendant of the first bishop residing in the Weaverland-Groffdale district, and a son of Deacon Daniel S. Burkholder, of the Weaverland Conference, was ordained as preacher at Weaverland, by Bishop Joseph O. Wenger, June 14, 1928. His wife is a daughter of the late Preacher Jacob Hostetter of Adams county.

DEACONS

Daniel S. Burkholder, who was ordained at Weaverland, August 25, 1864, and who was one of the organizers of the Weaverland Conference in the fall of 1893, died at the age of 81 years, August 3, 1915, after serving the new organization twenty-two years, and having served in his official capacity in the Church for a period of fifty-one years.

John H. Martin was ordained as deacon in the old meetinghouse at Groffdale, August 6, 1878. He served the Church faithfully for fifteen years, when he also assisted in organizing the Weaverland Conference in the fall of 1893, where he continued in his office until his health and eyesight failed. He died, at the age of 84 years, June 2, 1911.

Aaron G. Nolt, of Bareville, succeeded Deacon Martin before 1900, and filled the office very acceptably, until the time of his death, March 22, 1919, at the age of 53 years.

Benjamin F. Hoover. Soon after the death of Deacon Nolt, moves were made to ordain his successor, which resulted in the choice of Benjamin F. Hoover, of Earl township, on September 9, 1919, by Bishops Martin and Horning at Groffdale.

ISAAC H. NOLT was chosen by lot from a large class and ordained as deacon as an assistant to his father-in-law, Deacon Burkholder, at Weaverland, by Bishop Jonas H. Martin, August 12, 1913.

Both of the last named deacons are now serving the congregations under the oversight of Bishop Joseph O. Wenger.

SAMUEL MUSSER, of Bowmansville, was ordained as deacon for that district and as assistant in the Weaverland district by Bishop Jonas H. Martin, October 3, 1905, and continues in his office in the Church under the oversight of Bishops Horning and Hostetter.

MARTIN L. ZIMMERMAN, of Ephrata, was ordained for the Meadow Valley-Springville congregations, January 10, 1918, and continues with the same congregations.

ADAM M. ZIMMERMAN, of Martindale, a brother of Martin L., was ordained as deacon at Weaverland, by Bishops Horning and Hostetter, November 24, 1927, which brings two brothers into the same relations with the Church.

ELI O. NOLT, of Voganville, was ordained for the Groffdale congregation under the oversight of Bishops Horning and Hostetter, June 19, 1927.

MEETINGHOUSES

WEAVERLAND

This church was built during the summer of 1894, and was opened for public worship on Friday, November 2, 1894, when Bishop Martin and John S. Kurtz preached the first sermons. It was built of stone, the exact size and pattern, within and without, of the meetinghouse built across the way by the united church in 1883. Its dimensions are 50 by 78 feet, and it is still used by the two branches of the Weaverland Conference. There are now being preaching services at this place every Sunday morning. No Sunday school has ever been held here, nor has any meeting of any kind yet been held after night in this house. The well kept graveyard, south and east of this building, gives it a fine appearance as viewed from a large scope of rich country.

GROFFDALE

This meetinghouse was built of frame, during the summer of 1895, and opened for public worship in the fall of the same year. It is situated one mile west of the old meetinghouse, and is used by the two congregations on alternate Sundays. There is a well graded graveyard adjoining this house of worship, where many families of both wings of the Weaverland Conference inter their dead.

HERSHEYS

This meetinghouse was built of frame in Leacock township, on a public road, between the Old road and the Peters road, during the summer of 1896. This house was erected and maintained in an English speaking community, but was supplied by ministers from Conestoga Valley, until Hershey Sensenig's ordination, by Bishops Horning and Hostetter, as pastor of this congregation. He uses the English language in conducting worship.

BOWMANSVILLE

This small stone meetinghouse was erected during the summer of 1902, by the assistance of the Conestoga brethren. This house and the one used by the Lancaster Conference at Allegheny, Berks county, are possibly the smallest and most primitive places of worship in southeastern Pennsylvania.

CHURCHTOWN

This frame meetinghouse was erected during the summer of 1910. It is situated a short distance east of the village of Churchtown and often proved too small for the congregation when they worshiped as one body; but since the separation, it is roomy enough for the two congregations worshiping on alternate Sundays.

MEADOW VALLEY

A frame meetinghouse was erected by the assistance of the stronger congregations, in the summer of 1916, several miles southwest of Lincoln in Clay township.

SPRINGVILLE

This is a neat frame meetinghouse purchased from the German Baptists. This purchase and the erection of the Meadow Valley house was a wise and necessary move, as many of the young people of their Church have recently bought and moved upon some of the finest farms in Clay township. This is growing into one of their best communities, with the members of the Church steadily increasing.

MARTINDALE

The history of the erection of this house has been given in the chapter of Weaverland, in Lancaster Conference. It is used by three different congregations, all of their meetings being well attended. Many of the worshipers of the three congregations come quite a distance to this place of worship.

STONY BROOK, YORK COUNTY

During the summer of 1913, the small congregation adhering to this branch of the Church, built a neat brick meetinghouse near the old graveyard, and opened another burial place east of their new house.

ELI HURSH, a son of Preacher Eli Hursh who died in

1901, was ordained to the ministry as pastor of this newly organized congregation, before 1920. However, the last agreement for a separation along the lines of more conservative living left this place with a reduced membership, and Preacher Hursh, with some of his members, frequently worships with his brethren in Lancaster county.

Neither of these two conservative branches of the Church have Sunday schools, nor services in the evenings, except singing schools. They make no efforts along missionary lines, and hold none of their properties by any charter rights, thus standing squarely on the issues raised at the time of the organization of the separate conference.

REFORMED MENNONITES

Francis Herr, a son of Preacher John Herr, in whose house the meetings of the Strasburg congregations were regularly held for sixty-four years, for reasons not to be discussed here, found himself out of communion with the Church and very much dissatisfied. He sought for a reinstatement on terms and conditions which the church fathers did not approve, and he was never reconciled with his father's people.

Feeling himself called upon to explain his views to those who would hear them he held public meeting at his own house, exercising in singing, prayer, and freely exhorting and instructing those who came.

He also allowed himself to be used to exhort at several funerals. He always kept his seat in his exhortations, and did not claim to be a preacher.

Several of his neighbors, his own family, David Buckwalter, and Abraham and John Landis, of the Mellinger congregation, sympathized and met with him in these preliminary meetings.

Francis Herr died January 2, 1810, at the age of 62 years. After his death, when the meetings were resumed, David Buckwalter was appointed as their leader, but John Herr, the oldest son of the deceased leader, having given evidences of superior abilities for the work of the little band, and having embraced a profession of the religious principles advocated by his father, although never having been a member of any church, was chosen as the head of their meetings and was requested to preach and to exhort at funerals and at other meetings as his father had done.

After much prayer, many solemn meetings, and many discussions, it was unanimously agreed to institute and form a new organization, the forms of worship, plans of conducting services, and their ordinances to be patterned after the church of their fathers, in their minds, to be greatly improved and farther removed from the influences of evil communications.

From the *History of the Reformed Mennonite Church* by Daniel Musser, on page 307, is taken the following paragraph:

> After much prayer and intercessions they unanimously elected John Herr to be their pastor and bishop; and also unanimously agreed in the appointment of Abraham Landis to administer to him the rite of baptism. I am not aware of any diary, or written account, being kept by any one of their transactions or proceedings. I have, however, found a slip of paper among some writings of John Herr, on which was written the following sentence, in his own handwriting: "The first evangelical order—that is, baptism—administered at a meeting at John Herr's, on the 30th of May, A. D. 1812. First Abraham Landis baptized John Herr, and likewise John Herr baptized Abraham Landis and Abraham Groff."
>
> I think at the same time that John Herr was elected pastor and bishop, Abraham Groff was elected deacon. At any rate he was the first deacon. Not long after the organization, Abraham Landis was elected an additional minister, and on October 10 of the same year his brother, John Landis, was also appointed to the ministry.

Both Landis preachers are buried in the Mellinger cemetery, in the 21st row, close together, having attained ripe old ages. Abraham died in 1861; the date of death of John is not given.

The first meetinghouse for this denomination was erected during the summer of 1812, on the Strasburg pike, known as "Longeneckers" and the first service was held therein on November 7, of the same year.

This first house was torn down and a new brick meetinghouse erected on the same grounds in the summer of 1898.

The largest meetinghouse of the congregation was erected in Lancaster City, in 1904, where they have the largest congregation in the county. Other places of worship are at Lampeter, Strasburg, Shirks, Denver, New Danville, Landisville, Mt. Joy, Paradise, Georgetown, Mt. Nebo, and Steinmetz.

A home for the aged people was built on Manor street in Lancaster in 1912, to accommodate about thirty-five persons.

There are no Sunday schools, no foreign missions, nor special evangelistic efforts by continued meetings; but there are numerous places where preaching services are held in Berks, Dauphin, Cumberland, Franklin, Montgomery and Philadelphia counties in this state, and one each in the states of Maryland, New Jersey, Indiana, New York, Nebraska, Illinois, Kansas, and California. There are five in Ohio, two in Michigan, and seven in Canada. They had a total membership in 1929 of about 1700 in the United States and Canada. In Lancaster county, this branch of the Church has five hundred members.

BISHOP JOHN HERR, the organizer of this new Church was born September 18, 1781. Of his youthful life little data is preserved. He was not known to have kept a diary of his ministerial work nor of his extensive travels. His educational attainments were limited, but having a taste for religious literature, and having a retentive memory, and being gifted with a free flow of good language, his preaching was said to have been of more than ordinary effectiveness. He travelled extensively in many of the counties of Pennsylvania, and extended his visits into New York and Canada, organizing congregations in many remote settlements. His mode of conveyance was either on horseback or on a two-horse wagon without springs, during his early ministry, and it was while on one of these laborious trips to Canada that he preached his last sermon. He went to the home of one of his brethren to spend the night, and died there on May 3, 1850, in the sixty-ninth year of his age.

His remains repose in the beautiful cemetery at the Longenecker meetinghouse near Strasburg.

The present ministers of the Church in Lancaster county in 1929 were:

JOHN KOHR, Bishop, Lancaster, Pa.

JACOB L. KREIDER, Bishop, Lancaster, Pa.

ABRAHAM BRUBAKER, Minister, Ephrata, Pa., R. D No. 2.

CHRISTIAN S. NOLT, Minister, Landisville, Pa.

ELMER J. TROUT, Minister, Lancaster, Pa.

HENRY MUSSER, Minister, Rohrerstown, Pa.

CLYDE WEAVER, Minister, Strasburg, Pa.

HENRY FISHER, Minister, Mountville, Pa.

BENJAMIN G. LINTNER, Deacon, Lancaster, Pa.

HIRAM M. DELLINGER, Deacon, Lancaster, Pa.

FRANK E. ESHELMAN, Deacon, Lancaster, Pa., R. D. No. 7.

J. CLAYTON LEAMAN, Deacon, Lancaster, Pa.

JOSEPH B. WEAVER, Deacon, Witmer, Pa.

MICHAEL H. HARNISH, Deacon, Lancaster, Pa., R. D. No. 4.

EDWARD A. HOWERY, Deacon, Willow Street, Pa.

JACOB S. BRUBAKER, Deacon, Ephrata, Pa., R. D. No. 2.

(This list of ministers and deacons was kindly furnished by J. Clayton Leaman, of Lancaster City.)

The Rise and Progress of the Principles and Doctrines of the Reformed Mennonite Church, written by Daniel Musser, a bishop of that Church in Lancaster county, in 1873, and a short answer to that book by Bishop John F. Funk, editor of the *Herald of Truth,* of Elkhart, Indiana, in 1878, in a book which he gave the title, *The Mennonite Church and Her Accusers,* will both be read with profit now that over fifty years have elapsed since the events spoken of in these books took place.

GENERAL CONFERENCE MENNONITES

BOWMANSVILLE

When the Church which is known as the General Conference Mennonites was organized with John H. Oberholtzer at its head, at Skippack, October 28, 1847, there was no thought by anyone that it would have any effect in Lancaster county. But when the free school system was forced upon the people of Brecknock township in 1851, the populace was so much exercised over the new order of things that all classes of men took sides in the matter. Some of them grew so much agitated in the controversy that the powers of the county courts were used to disentangle the questions before the people. The result for the Mennonite congregation, the only one in the village of Bowmansville at that time, was that a number of their most influential members found themselves outside of the Church.

These men and their families visited the new churches in Montgomery county and invited their ministers to the

Bowmansville community to preach for them in their homes. They soon had overflowing meetings and were so much encouraged that the Pine Grove meetinghouse was erected by them in the summer of 1854, where the congregation flourished for a time.

Bishop Moses Gottshall, of the New School Mennonites of Schwenksville, Montgomery county, organized the congregation which worshiped in the new place about the same time that the meetinghouse was erected, and he and his assistant ministers in his home county, supplied the charge for six years; usually drawing a well filled house of attentive people, but the membership was never large.

Solomon Ott, the first and only resident minister and pastor of this place was ordained by Bishop Gottshall, in 1859, in the little meetinghouse, in which he served his people most faithfully for fifty-four years. He died on April 7, 1913, at the age of 82 years, and his remains repose in the historic graveyard near the scene of his labors.

In 1862, or three years after the ordination of the young home preacher, the first Sunday school was organized in this community, by him and his members, assisted by the Lutheran and Reformed people living in and near the village, because the nearest places of worship for the latter, at that time, were at "Center," "Muddy Creek" or "Allegheny." For many years this school prospered, but when all the other denominations began to hold instruction meetings in their own places of worship, for their children, the attendance here began to lessen.

Their church membership is now quoted in the *Year Book,* as 35. They are under the pastorate of R. V. Stubbs, Hatville, Pa.

Moses Bowman was the first deacon of the congregation, and continued in that office until the time of his death in 1883, when his son, Gerson L. Bowman, became deacon and served the Church forty-four years in the same office. He died December 15, 1927, at the age of 73 years.

MECHANICS GROVE

This church is located in East Drumore township, and was the second permanent one to be organized by the General Conference Mennonites in the county. It had its origin in 1920, when a small number of members of the Old Mennonite Church at that place had left their church home, under the leadership of one of the ministers at Mechanics Grove, John W. Swarr. After holding varied services in a chapel erected near the village, assisted by preachers of other communities, of different titles, they finally joined with this church, then under the oversight of Bishop A. M. Fretz, of Perkasie. Their neat new frame meetinghouse was built along the state highway leading to Baltimore, in the village. They have forty members and are under the pastorate of D. J. Unruh. They have a Sunday school with an enrollment of eighty pupils.

SOUDERSBURG

A vacant church building formerly used by another denomination along the Lincoln Highway, west of Soudersburg, was repaired and used by this church for several services and series of meetings with a view of organizing a congregation in Pequea Valley. The meetings, however, were not sufficiently supported and the movement was discontinued.

MENNONITE BRETHREN IN CHRIST

TERRE HILL

This is the only organized congregation within the county adhering to the Mennonite Brethren in Christ. They have a membership of 60, and a Sunday school of 146 scholars.

A. G. WOODRING is the regularly ordained minister.

ELI W. MARTIN is the local minister and Quarterly Conference Licensed Missionary.

The congregation belongs to the Allentown district of the Pennsylvania Conference.

It is at home in a neat frame meetinghouse on West Main street, in the borough of Terre Hill.

CHAPTER XV

CHURCH LEADERS IN OTHER CONFERENCES

Who Came Originally from Lancaster Conference

We feel that the Mennonite Church of Lancaster county owes much to the lives and experiences of members of our Church in many other communities. With these members many of our fathers and mothers were closely connected with family ties, which, although now possibly far removed, are still keenly felt. On the other hand, these communities owe much to the Church in Lancaster county, which in many cases, is their mother church. Hence we believe that this work would not be complete without including the record of some of the activities of the early American church extending the borders of the kingdom to other states and provinces, and keeping inviolate the faith of our fathers wherever the brethren established new homes in other localities. Therefore, with no selfish purpose in view, and only with the hope that God's people on earth may be knitted close together, and that our posterity may be reminded that we are one kindred and of one common people, the following sketches are written.

LANCASTER COUNTY MENNONITES SETTLING IN WATERLOO COUNTY, ONTARIO

The first Mennonite settlers in Ontario came from Franklin county, followed by several families from Bucks or Montgomery counties, and before 1800 they had established their homes in the "Fruit Belt," along the southern shores of Lake Superior, west of Niagara Falls.

The first family to move from Lancaster county to Waterloo county, Ontario, was Abraham Gingrich, who, with his own large family and several married sons and their families, located there in 1801.

The Ebys, Brickers, Brubachers, Erbs, Witmers, Stauffers, Hamachers, Reists, Mossers, Benners, and others moved with the earliest colonists from the vicinity of Hammer Creek and Lititz, during the period from 1802 to 1825.

Those moving from Weaverland, from 1807 to 1825, came from the families of Webers, Martins, Burkharts, Shirks, and Wanners, and the prevailing names of those moving from the Bowmansville congregations, which included those from Bowman's Mills or Allegheny, were Bauman, Good, Burkholder, and Huber, whose migration years covered the period from 1807 to 1826. Many families of other names and single men and women moved with the various groups, and numerous scattering migrations followed during the thirties. Numerous families from other counties in southeastern Pennsylvania also moved to Canada.

After many tearful good-bys, and the offering of many earnest prayers, these long migrations were made through unbroken forests, over and through many streams, with their few household goods and belongings and loaded on wagons of almost any description, but mostly of the historic Conestoga pattern, many of which had been made under the careful mechanical management of the emigrants themselves. Horses or oxen furnished the motive power. In many cases a number of families went together for mutual protection and for friendly assistance, much of which was needed on the perilous journey. Often a small herd of cows and sheep were driven along to furnish milk for the travelers, whose meals were prepared on the way by the aid of various appliances, such as temporary ovens. Some of these are still shown by the descendants of the original families, who now live on some of the homesteads founded by those hardy pioneers of over a hundred years ago.

After the arrival of the new additions to the Ontario colony in the spring of 1803, the little settlements were hopeful for a bright future. A number of farms were surveyed, paid, occupied, and partly cleared for the growing crops. Houses were being built, barns and sheds were erected for the protection of their livestock and for storing their expected crops, but before the snows of early winter came, they were made sad by learning that their lands, which were supposed to be clear from any other claims, were covered by a mortgage, to the amount of $20,000.00, which was an enormous sum for those days, and an enormous burden for this new settlement. They were in danger of losing their homes, and all their earthly possessions. When this news reached their friends at home, it stopped the influx of any additional settlers from the home section. The colony was in dismay because of this unexpected misfortune.

After many fervent prayers, the discussion of various plans and many anxious inquiries during the last months of 1803, the entire group of settlers met early in January, 1804, and voted to send Joseph Shirk, who was one of the first German settlers in Canada, and Samuel Bricker to their friends and brethren in their old homes in the several counties in Pennsylvania, to try to raise the money to lift the mortgage and thereby clear their homes. They believed that God would bless them so as to be able to repay their brethren for the money which they now needed.

These men first visited Cumberland and Franklin counties, Shirk's old home, but those churches still being weak themselves, and not entirely independent from the mother church in Lancaster county, could not see their way clear to send such an amount of money to the wilds of Canada, where all was uncertainty. Shirk, thoroughly discouraged, went home with the sad news, but Bricker came to his friends and brethren at Hammer Creek, Lancaster county, where he made his errand known. He spoke in glowing terms of the prospects of the country, and of the little church which was organized to the honor and glory of

God, until it was finally agreed to call a meeting at the home of Johann Eby, which was the regular place for services in the Hammer Creek district at that time. It is now owned by Henry H. Brubaker of Lititz.

At this meeting young Bricker, then only twenty-six years old, gave his reasons for asking his boyhood friends and fatherly neighbors for the much needed assistance, assuring them that his Canadian brethren would prosper under the guiding hand of God, and that if this help could be extended to them, they would be able to return the principal sums as well as a liberal rate of interest. Ezra Eby in his records of this event says, "What a pity it is that there is no copy of the speech or address made by Samuel Bricker to the little audience at Willow Banks Mills!"

The sentiment of the meeting was against the idea of giving any favorable ear to Bricker's pleadings, for to the average man the thought was uppermost that all the money sent to those wilds in a cold and uncultivated country would surely be lost, until "Hannes" Eby, moved with compassion for the struggling colony in their hapless condition, asked his brethren and coreligionists to reconsider the question and look at it from a different angle. He suggested that every brother who was willing to invest a little money in this movement should do so out of love to his brethren and consider it a Christian privilege to assist in relieving a distressed people. They should consider this as a possibility of planting new vineyards of the Lord where there is now desolation and distress in a seemingly hopeless wilderness. They should trust and believe that if God should be pleased to prosper the work, they might in their own lifetime see and feel the results of their kindness, even though it might be that their money would never return to them.

This turned the sentiment of the meeting, and after Brother Bricker explained to them the plans given to the little settlement in Canada by Hon. William Dickson, of Niagara, to whom they had brought their troubles, another vote was taken, when those present at the meeting gave unanimous consent to render assistance by all rising to their feet. It was decided to hold another meeting at the same place in April, 1804, at which time and place a joint stock company known as "THE GERMAN COMPANY" was formed, and all the shares and stock were at once subscribed. Samuel Bricker, taking half a share, was appointed agent for the new organization, and Daniel Erb, a young man twenty years old, was appointed as assistant to Bricker to receive this money subscribed by the Lancaster county brethren, and to see that the mortgage was paid and properly released and a satisfactory return report made to the company in this county.

The money, twenty thousand silver dollars, was put into a strong box, which was secured into a light four-wheeled wagon, into which two horses were hitched, and in May of the same year, 1804, the two men went with their precious cargo through the woods to the homes of their Canadian brethren where they were gladly received. The mortgage was duly paid after some delays.

The company bought 60,000 acres of land and invited a new influx of settlers, which instilled new vigor into the colony. Many sons of the stockholders became residents and ranked among the most influential members of the colony. It is needless to say that the money thus loaned to the brethren was soon repaid, with all the interest promised in the speech of Samuel Bricker, and that all of the Christian satisfaction foretold by "Hannes" Eby was realized.

It is of more than ordinary interest to note that John Eby, at whose house this remarkable meeting was held, was an older brother to Benjamin Eby, who was baptized and received into the Church at Groffdale, May 24, 1804, and who moved to Canada, on a part of the land included in this great deal, in the spring of 1806. Benjamin Eby was ordained a minister in his adopted home November 27, 1809, and appointed as the first bishop of the Mennonite Church in Canada, October 11, 1812. An additional remarkable coincidence is that a brother next older than this John, was Bishop Peter Eby, of Pequea, and that he went to Canada twice on horseback, in order to be present at the several ordinations of their youngest brother, Benjamin Eby.

The parents of these three brethren of so remarkable an influence in the growth of our beloved Church were Deacon Christian Eby and his wife, Catherine Bricker, who were among those pioneer members of the Church in the Hammer Creek Valley.

In the spring of 1807, Abraham Weber, with others, moved from his home near Blue Ball to one of the Canadian sections owned by his father. This plot afterwards was destined to become the site of a greater part of the present city of Kitchener, and in grateful memory to the original owner one of the principal streets of the city is called "Weber street." The wagon in which he moved his family and all his possessions to his future home is preserved in the museum of the Waterloo County Historical Society, as well as two of the wheels of the wagon which transported the silver dollars from this county to pay for the mortgage.

John Eby's remains rest in the original Eby homestead, on the hill near the old farmhouse where this meeting was held. Many religious meetings were held here before the erection of the meetinghouses of the community. The house which was erected by the father of this family is still standing, and its outside appearance is the same as it was when he left it in death in 1807.

JOSEPH BAUMAN was ordained to the ministry at Bowmansville for the Allegheny congregation in 1802. After serving his district as preacher for fourteen years, he moved with his family to Canada in 1816, where he filled the same position until his death in 1842.

He invited his neighbors and friends to a small grove on his farm near Bowman's Mills, Berks county, the Sunday before he moved to his new home, where he preached an appropriate farewell sermon to them.

JOHN C. BAUMAN, a son of Preacher Joseph Bauman, who was sixteen years old when the family moved to Canada, was ordained a minister in 1835, serving in that office until his death in 1850.

HENRY WEBER, born in Lancaster county, moved with his family to Canada in 1816. He was ordained to the ministry soon after they had become fairly well settled in their new home. He died in 1862. His son, Samuel Weber, not born in Pennsylvania, followed his father in the sacred calling.

JOHN WEBER was deacon at Weaverland when he moved to the new colony in Waterloo, Ontario, in 1825, and in 1833 he was ordained to the ministry.

MARTIN BARE moved from the York county section of this conference district in the summer of 1800. He was one of the first ministers to be ordained in the Waterloo county settlement.

HENRY SCHUE also moved from the York county section of the district to Waterloo county, where he was soon afterwards ordained to the service of the Church in the new colony.

These sainted brethren of the original settlement, with scores of descendants of emigrants who were ordained to the sacred service of the churches of their growing congregations, kindly kept up by visitation the connecting link with the churches of this conference district and with the more eastern congregations, which is praiseworthy and uplifting for both sections of the country. May God's name be honored and glorified through this fellowship.

Since the journey between Lancaster county, Pa., and Waterloo county, Ontario, is now often made by automobile over good roads, the question is often raised as to the routes and points of interest over which the early travelers passed.

From number 1, third volume, of the *Mennonite Quarterly Review,* on pages 46-48, we copy the following instructive table and valuable information, written by Harold Bender:

OUTLINE OF SEVERAL JOURNEYS FROM EASTERN PENNSYLVANIA TO WATERLOO TOWNSHIP AND RETURN IN 1817, 1819, AND 1845.

The route of the emigrants from eastern Pennsylvania to Ontario has been known in a general way. It has been known that this route was used not only by the original emigrants on their first trek, but was followed numerous times by travelers who made visits back and forth. Although the route was difficult and long, over 400 miles, the amount of travel back and forth over it was remarkable. Often the trip was made on foot, and almost every Waterloo county Mennonite family has traditions of such journeys. At times wagons, and even light buggies were driven back and forth. One of the latter, which made four trips back and forth to Pennsylvania in the early days, is preserved in the Waterloo County Historical Society rooms.

The location of the exact route followed by these travelers is an interesting question. It is answered by records of several trips made by Joseph Bowman of Waterloo, which he jotted down in a little notebook. Family tradition has it that Bowman was a great traveler, having made the round trip to Pennsylvania more than twenty times. These records are here printed for the first time through the kind permission of Ira Bauman, of Waterloo, Ontario, a lineal descendant of Joseph Bowman, who is now the possessor of the notebook.

From Reading, Pennsylvania, September 4, 1817, to Waterloo township, Halton county, Ontario, arriving October 2, 1817.

	Miles
Reading to	
Kergerstown	10
Orwingsburg	11
Sunbury	47
Northumberland	2
Milltown	12
Bensborough	14
Muncey Creek	2
Williamsport	12
Huer's Tavern	17
Blockhouse	14
Peters Camp	12
Widow Berry	18
Addam Hart	6
Thomas Mayberry	20
Robert Patterson	6
Mulhollans Tavern	20
Dreisbachs Tavern	3
Bigtree	15
Genasee River	7
Calladony Town	7
Davis's Tavern	4
Leroyal	3
Battavia	11
Richardson's Tavern	11
Hersy's Tavern	15
Buffalo	14
Blackrock Ferry	2
John Boyer	10
Fall	8
Jacob Myer	20
Carpenter's Tavern	13
Dundass	18
John Erbs Mill (Preston)	23

The entire distance covered was 407 miles, in twenty-eight days.

Another trip from Erb's Mill (Preston), to Reading, covering 458 miles in eighteen days, was made from February 9, 1819, to Feb. 27, 1819.

	Miles
John Erb's Mill to Jacob Myer	60
Cadareenstown (St. Catharines)	8
Queenstown	12
Morehouse's Tavern	25
Clarged Creek	13
Tillanson's Tavern	28
Rochester	11
Pitsford	8
Cannandaigua	21
Benyang (Penn Yang)	22
Head of Sennaka Lake	30
Coryell's Tavern	7
New Town	15
Lowman's Tavern	7
Tioga Point	14
Shaw's Tavern	6
Brown's Tavern	27
Smith's Ferry	30
Wilkesberry	20
Rack's Tavern	17
Mirwein's Tavern	16
Dreisbach's Mill	6
Lehigh Water Gap	12
Falk's Tavern	12
Richard's Tavern	8
Kutstown	6
Reading	17
Entire distance	458
Spending money	$22.53

In the same notebook he records a trip made by Joseph Bowman and wife, from Waterloo to Lancaster county, Pennsylvania, leaving August 18, 1845. He outlines the trip as follows:

T. Erbs Mill, Tilman Myer, St. John, Falls, Blackrock Ferry, Buffalo, Williamsville, Battavia, Pavilion, Moscow, Genasee River, Densville, Liberty, Bath, Paited Post, Kern's Tavern, Lawrenceville, Tioga Village, Mansville, Covington, Blasburg, Blockhouse, Bastian's tavern, Wagoner's tavern, Drum's tavern, Williamsport, Lewisburg, Sellingsgrove, Liverpool, Newport, Bloamfield, Landesburg, Abraham Bowman. The trip totaled 402 miles.

This return trip starting at Philadelphia on October 7, 1845, and arrived at Waterloo on the 21st of the same month, runs as follows,

Philadelphia, Bethlehem, Nazareth, Wind gap, Knecht's tavern, Smith's tavern, How's tavern, Salem, Belmont, Sweet's tavern, Great Bend, Pennsylvania Line, Binghamton, Union, Campville, Owego, Ithaca, Trumansburg, Oved, Geneva, Canandagua, West tavern, Caladony, Leroy, Battavia, Clarenceville, Williamsville, Buffalo, Blackrock, Falls, St. John, Tilman Myer, J. Erb's Mill. This trip totaled 485 miles, largely because of the start at Philadelphia.

The Joseph Bowman, who made these many trips and preserved the routes so thoughtfully and well, was born in Allegheny Valley, Berks county, Pennsylvania, March 8, 1796, and the first trip, herein so minutely described, was made when he was single and only twenty-one years old.

The return trip was the second trip herein described, and when he went to Canada to stay he arrived at the home of Abraham Erb, in June, 1819. Being a cooper he engaged with Brother Erb in making flour barrels, where he prospered greatly, soon owning lot No. 27, of the German Company's land, where Ezra E. Eby, in his biographical history says that he died at the age of 68 years, December 21, 1864.

These various routes can be readily traced by any careful tourist, and it is remarkable that the hardy pioneers could so wisely choose roads, or at that time mere paths, through the woods over almost insurmountable obstacles, mountains, rivers, and swamps, and travel in such direct courses and proper directions.

The first and third routes, herein described were the easiest, and most direct treks which could be taken, as is now proved by the most practiced tourists, who made frequent trips over practically the same routes as did those fathers and mothers with their families over one hundred years ago.

Those settlers on Canadian soil from the counties of Montgomery and Bucks, had an easier route by following, or rather leading, the way northward through the Delaware Water Gap to Binghamton, by way of the Finger Lakes, and westward to Niagara, or about the last route described by Father Bauman, when he started from Philadelphia in 1845.

FRANKLIN COUNTY, PA., AND WASHINGTON COUNTY, MARYLAND

DANIEL LEHMAN was a member of the Hernley congregation and a son of John Lehman, who was named as one of the trustees in the first deed for the Hernley church grounds. Daniel was early ordained as one of the ministers of that congregation, and when he with others concluded to move to Franklin county, he was ordained a bishop before 1795, to take the oversight of the new congregations there and in Washington county, Maryland. The first meetinghouse at Chambersburg was built on one end of his farm in 1804, where Brother Lehman preached the sermon on the opening day. He died soon afterwards at the age of 62 years.

BENJAMIN EBY and his son-in-law, JOHN RISSER, have been mentioned in the Hammer Creek chapter, as ministers from this conference who moved to Washington county, Maryland.

BISHOP MICHAEL HORST was reared on a farm in West Earl township and moved with his father's family to Washington county, Maryland, in 1839. He was then fifteen years old. He was ordained to the ministry in his new home in 1854, at the age of thirty years, and at the age of forty-four years, in 1868, he was ordained bishop of the Washington Co., Md., and Franklin county, Pa., Conference district, serving the Church until the time of his death on June 9, 1900, at the age of 75 years, 9 months, and 7 days. He was laid to rest in Reiff's cemetery, where his colaborers, George Keener and Christian Strite, preached to many people from II Kings 20:1 and Psalm 132:14. His son, Michael E. Horst, was also a minister in the church at Peabody, Kansas, for nearly a quarter of a century. He died at the age of 61 years, on December 1, 1914. His wife died on the day after his funeral, December 6, 1914. She was also born in Lancaster county, in the Hernley district near Manheim.

JOSEPH H. MARTIN was born in East Earl township. His parents were members of the Weaverland congregation until the spring of 1869, when they with their family moved to Franklin county near Shippensburg. Here their youngest son, Joseph, was ordained to the ministerial board, at the Chambersburg meetinghouse November 25, 1895, where he is the senior member of the ministerial board. His son, Christian V. Martin is assistant minister, and his nephew, John W. Martin, is deacon of the Rowe congregation.

VIRGINIA

On page 13 of *Mennonite Conference of Virginia,* we find this paragraph:

> Up to this time (1810), all ministers and deacons residing in Virginia appear to have been ordained in Pennsylvania, and it seems that all matters of organization and oversight were vested in the Lancaster Conference. In short the Church in Virginia was regarded as the southern arm extending from the central or parent body of the Mennonites in America.

BISHOP PETER BURKHOLDER was a son of Peter Burkholder, who lived in Earl township, Lancaster county. The elder Peter was a brother of Bishop Christian Burkholder, of the Groffdale-Weaverland district. He moved with his young family to the Shenandoah Valley, where his children all grew to manhood and womanhood. His wife, who was Margaret Huber, died in 1798 in their Virginia home and was buried there. Later the husband visited his old home in Lancaster county, where he became sick and died about 1799, at the age of 52 years. His remains are interred near those of his famous brother at Groffdale. His entire family remained in Virginia, where his son, Peter, who was then only 22 years old, was ordained to the ministry on October 27, 1805, and elevated to the office of bishop of all the Virginia congregations in 1837.

After his ordination, Peter, like his uncle Christian, of Lancaster county, began to write on important subjects of the Christian faith. His treatises on faith, conversion, baptism, the Lord's Supper, and other themes were printed in pamphlet form and issued in several editions to supply the great demands for his productions. They were written in German but were later translated into English. He died at the age of 63 years, December 27, 1846, and has since been succeeded by many men of influence in the line of his descent, in Virginia and elsewhere. He was one of the first ministers to make special appointments and hold services in the outlying districts; thus giving the early idea of mission work of his church, for which his district is now noted.

DAVID HEATWOLE. It is learned from the *Heatwole Family History* that David Heatwole was born in Lancaster county, and lived there until he grew to manhood. After his marriage he lived in a house on the farm of Bishop Henry Martin for three years, when he moved to Franklin county. He lived there several years, after which he and his family moved to Rockingham county, Virginia, where he was ordained as one of the first deacons in the

Mennonite Church in the state. He died on April 8, 1842, at the age of 75 years, after seeing the Church of his fathers fairly well established in his new home. He is the ancestor of Bishop Lewis J. Heatwole, and a number of other useful men and women in the Shenandoah Valley.

The Heatwole family home in Lancaster county was long known as the Nolt farm in Earl township, now owned by Samuel Z. Good, two miles north of New Holland. The home of the young married couple was about a mile northwest of Blue Ball, now in East Earl township. It is now the site of the farm seat of David W. Martin, along the state highway. Here young Heatwole plied his trade of shoemaking which was at that time, 1790, an industry of great usefulness.

Samuel H. Weaver, who died near Waynesboro, Virginia, March 8, 1905, at the age of 49 years, was a member of the Hershey congregation in Lancaster county until he was twenty-two years old, when he with his young wife moved to Virginia, in the spring of 1877. Here he was ordained as deacon of the several congregations in Augusta county in 1879, and filled his place faithfully for twenty-seven years, until the time of his death.

SOUTHWESTERN PENNSYLVANIA

John Brubaker. In 1839 John Brubaker, reared in Snyder county, moved to Clearfield county. Three years later, in 1842, at the age of 32 years, he was ordained to the ministry and was the leading light in organizing what is now known as the Rockton congregation. In 1850 he was ordained as the bishop of the extreme western districts of the Lancaster Conference. He and his small congregation were under the care of this conference until the Southwestern Conference was organized in 1876, when they were added to that organization. Bishop Brubaker was the grandfather of Deacon Samuel Weaver, and great-grandfather of Preacher Banks Weaver, of Juniata county. He died at the age of 78 years, in 1888.

Jacob A. Ressler was one of the group of brethren who met at the several homes in the Paradise-Hershey district in the fall of 1894. At these meetings the first plans were formulated from which the Lancaster County Sunday School Mission developed. Bro. Ressler became a member of the Southwestern Pennsylvania Conference in 1895. From here he was appointed as one of the first missionaries in India, as stated in a previous chapter.

A few years after his return from the foreign field he continued his work in that district as minister and bishop. He resides at Scottdale where he is associate editor of the Gospel Herald, editor of the Mission Supplement, Words of Cheer, Beams of Light, and Advanced Lesson Quarterly. He is also the author of a number of books.

The friendly relations which have always existed between the Southwestern Conference and the Lancaster Conference, were greatly strengthened by the often repeated intermingling and visits by the ministering brethren of both sections to each other. A helpful Christian fellowship thus exists which is also fostered by the family ties which connect people living in both communities. Since the good roads and automobiles have come to this generation the distance between the two sections has been greatly lessened.

Bishop Abram Metzler, late of Morrison's Cove district in the Southwestern Pennsylvania Conference, and his wife, who was Katie Kreider, were among the early Sunday school and mission workers in the Paradise district in Lancaster county. At the age of thirty-five years, Bro. Metzler with family moved to Blair county in the spring of 1897. Here he was ordained as pastor of the Martinsburg congregation, and assistant minister in several additional congregations. On September 16, 1906, he was ordained as bishop of the district. During his ministerial life, he made many evangelistic tours into other conference districts, going to the middle western states frequently. He was a staunch supporter of the General Conference movement and of all the avenues of usefulness which that body brought to the Church. He died April 19, 1924, at the age of 62 years, and his remains were laid to rest at Pleasant Grove cemetery. The brethren with whom he served the Church in the conference district, J. A. Ressler, J. N. Durr, C. A. Graybill, S. G. Shetler, L. A. Blough, and E. J. Blough, spoke words of consolation and admonition to a large congregation.

BISHOP ISAAC METZLER, son of the deceased bishop, was first a deacon and then an assistant minister in the Martinsburg congregation, during the last years of his father's labors. By mutual consent of both congregations, he moved to the Rockton community on April 1, 1920, where he was ordained to the bishop's office on October 26, 1924. He was born in Lancaster county, in 1888. He again resides at Martinsburg but retains bishop oversight of the work at Rockton.

BISHOP ABRAM METZLER, Jr., was ordained to the ministry to succeed his father, on November 16, 1924, at Martinsburg. Later he was appointed pastor of the congregation at Masontown, Pa., where he was ordained bishop on Nov. 4, 1928.

CLAYTON A. GRAYBILL, younger brother of Simon E., and Wm. W. Graybill, went to Westmoreland county and later to Bedford county, where he was engaged in farming. He was greatly interested in extending the borders of the Church and served as superintendent of the Sunday school at the Mennonite Church near Schellsburg, Pa. He was ordained as pastor of the small congregation at that place on October 5, 1914, by Bishop John N. Durr. He remained as the principal minister until about 1921, when he moved to Martinsburg, Pa., where he is a faithful member of the ministerial board. He is frequently used in special meetings in his home district and in the district of his nativity, where many of his ancestors of the same name labored for many years. He has also served on numerous important committees in Church and Sunday school conference work in his present conference home.

H. FRANK REIST, son of John Reist, one of the first superintendents of the Kauffman Sunday school, when a young man attended Elkhart Institute, Elkhart, Ind., and Goshen College, Goshen, Ind. He then returned to his home near Lititz, Pa., and taught in the public schools of Penn township for several terms. He is still remembered by some of his former pupils. In 1908 he went to Scottdale, Pa., where he joined the staff of editors of the Mennonite Publishing House. He was the first editor of the Christian Monitor and also served as editor of Beams of Light and Words of Cheer. He retained his position until the end of 1919, when he with his family moved to Goshen, Ind., where he served as president of Goshen College for one year, after which, upon the advice of his physician to seek a drier climate, he moved to Weslaco, Texas, where he regained his former health.

While at Scottdale he was ordained as a minister at that place on July 2, 1916, by Bishop Aaron Loucks. He has been faithful in his calling as a minister, and his services in shepherding the flocks in scattered Mennonite settlements in Texas have been especially appreciated. Weslaco, Tuleta, and Falfurrias are places at which he has labored. He is at present located at Falfurrias, from which point he also takes care of the work at Tuleta. The colony at Falfurrias has been a mecca for people from the north who are looking for more congenial winter homes.

JOSEPH M. NISSLEY is a son of the late Ephraim N. Nissley of Mt. Joy. He and his wife were superintendent and matron of the Old People's Home at Marshallville, Ohio, from July, 1918, to September 9, 1919, when they took up the work at the mission at Altoona, Pa. Here Bro. Nissley was ordained to the ministry by Bishop Abram Metzler, December 28, 1920. He is still pastor of the Mission and is frequently engaged in evangelistic work in various districts of the Church.

NEW YORK

David Habecker. From a private letter written to the author by Historian L. J. Burkholder it is learned that David Habecker was born in Manor township, Lancaster county, August 5, 1791. He was married to Barbara Newcomer, at Lancaster, September 16, 1816; ordained to the ministry in the old Mennonite meetinghouse in Niagara county, New York, August 6, 1834; died at Sanborn, New York, September 9, 1889, at the great age of 98 years. From the January *Herald of Truth* of 1871, we learn that his wife died December 5, 1870, in their adopted home in Niagara county, New York, at the age of 74 years. In her obituary the writer states that the family moved from Lancaster county, Pennsylvania, about "37 years ago."

OHIO

Bishop Michael Horst, of Stark county, Ohio, the youngest of five children, was left an orphan at the age of two years in West Earl township, in 1835. He was married to Maria, a daughter of Deacon Benjamin Wenger, of Groffdale in 1853. In 1855 he and his wife were received into the Church by baptism at Groffdale, by Bishop George Weaver. In 1870 they moved to Stark county, Ohio, and on October 20, 1877, he was ordained to the ministry. In the fall of 1880 he was ordained bishop of his district, which position he filled until the time of his death in the 84th year of his age on October 16, 1916. He had for his assistant his son-in-law, Ira J. Buckwalter, for a number of years.

This Bishop Michael Horst was a first cousin of Bishop Michael Horst of Washington county, Maryland; both having been born in West Earl township, Lancaster county. Each one served his district during the adoption of Sunday school work, and such other changes as the advent of the teaching of young people brought with it.

Bishop John M. Greider, who died in Green county, Ohio, on October 14, 1891, at the age of 68 years, was born in West Hempfield township, Lancaster county, in 1823. He was married to Anna Erb of Cumberland county, in 1847. They moved to Ohio in 1856, where he was ordained as a deacon in 1861, and as a minister in 1862. He was elevated to the highest office of the Church in his adopted home in 1872. He not only served his people for whom he was especially ordained, but was an extensive traveler, and for thirty years he was a familiar figure in special services throughout the Pennsylvania and Indiana conferences. He was a brother to Deacon Jacob Greider, of the Chestnut Hill district. His funeral was held at the Huber meetinghouse, where his colaborers, Moses Brenneman and Jacob Stauffer, preached from the texts, II Kings 20:1 and Daniel 12:3, to a large audience.

Isaac G. Burkhart, who died in Putnam county, Ohio, April 9, 1906, at the age of 66 years, was born in the Bowmansville district of Lancaster county, in 1840. He was married to Mary Kurtz in 1868. They moved to Ohio in 1873, where he was ordained to the ministry in the Riley Creek congregation in Allen county, July 22, 1888. He made frequent visits to the congregations in his boyhood community, where his admonitions were always gladly received. He filled his minister-place eighteen years.

INDIANA

David Good, who died in Elkhart county, Indiana, March 16, 1864, at the age of 60 years, was one of the first deacons of the Yellow Creek congregation. He was a son of Preacher Christian Good, of Bowmansville, Lancaster county. He and his wife, who was Susie Bowman of his home congregation, lived for some years in Ontario, where he was ordained a deacon of the Church. Afterwards he cast his lot among the pioneer families of Elkhart county Mennonites.

A short time before his death, in a letter written to John F. Funk, then living in Chicago, he included this remarkable statement, which Brother Funk, added to the obituary of Uncle David:

> The summertime of my life is past, and the hoary frosts of winter are coming upon me, and will by and by take me away from the stage of being in this vain world. May the Lord grant that it may be my lot, and the lot of all my dear brethren and sisters, and all dear friends, to live in eternal youth and beauty, in the world to come; where strife, war, and bloodshed will never disturb us, but peace and unity and love may reign forevermore.

His remains rest in the old cemetery at the Yellow Creek meetinghouse.

JOHN B. WEAVER, living near the Spring Grove Forge, in Lancaster county, was ordained to the ministry at Weaverland, by Bishop George Weaver, in the summer of 1856. He served the Church there for twelve years, when he with his family moved to Elkhart county, Indiana, in 1868, and joined with Bishop Jacob Wissler in a new organization of the Church. He died on the anniversary of his birth, September 2, 1907, at the age of 86 years. His remains were also interred in the old cemetery at Yellow Creek, where Bishop Henry Horst, of Wayne county, Ohio, and his colaborer in his home congregation, C. L. Ressler, preached from II Timothy 4:6-8 to many admiring friends from the vicinity.

CHRISTIAN Z. WEAVER, a son of the above-mentioned preacher, as a young man was received into the Church at

Weaverland. He moved with his father's family to Indiana, at the age of twenty years. He was ordained to the ministry in his father's church in 1903, at Yellow Creek, in which service he still continues, residing at Wakarusa.

ELIAS MARTIN, a deacon at Yellow Creek, in the Wissler branch of the Church, died at his home near Goshen, Ind., on June 20, 1909, at the age of 66 years. He was highly respected in the entire community. He was a son of Henry Martin, a deacon for the Weaverland congregation many years before the fathers could dream of several classes of Mennonites in Conestoga Valley. As a member of his father's church he moved in his early manhood to the Yellow Creek community, where he was ordained to the same office of the Church which his father held in his boyhood home.

JOHN W. MARTIN, a brother of the above-named Elias, followed his brother to Indiana in the early eighties. He was ordained to the ministry of the Wissler branch of the Church and was soon elevated to the office of bishop of the same conference. He is now moderator of the conservative order of conference of that Church of Indiana and Ohio. He resides in Elkhart county. He made frequent visits to the churches of the Weaverland Conference in Lancaster county.

ILLINOIS

CHRISTIAN SNAVELY was born near Willow Street, Lancaster county, in 1831. In 1853 he married Anna Burkholder, a daughter of Bishop Joseph Burkholder, of New Danville, and bishop of the Millersville-Rohrerstown district. In the spring of 1865 they moved to Illinois, where he was ordained to the ministry for the Freeport congregation in 1875. His selection was very acceptable to the members and Church in general, and the relationship between the Freeport congregation and the home churches of their pastor and his wife has not yet died out.

Preacher Snavely died in Shannon, Illinois, April 20, 1905, at the age of 74 years, after having served in the ministry for thirty years. Bishop J. S. Shoemaker, who is well known to many Lancaster county people, officiated at his funeral.

Simon E. Graybill, son of Preacher William Graybill, and brother of Wm. W. Graybill, present bishop of the Juniata district, took a decided stand for God and for the Church when, as a young man, he attended the first Sunday school conference ever held in Pennsylvania, at the Blough meetinghouse near Johnstown, Pa., on October 16, 17, 1895. He continued under the influences of his home congregation, presided over by his father, for a number of years, when he moved from his old home to Freeport, Ill., where he was chosen by lot and ordained to the ministry September 27, 1903, by Bishop John Nice. He is still (1931) faithfully serving as one of the pastors of that congregation. He has made frequent visits to his home community and to other sections, and is well known to many congregations of the Church.

MICHIGAN

Aldus Brackbill was ordained as the first deacon of the newly organized congregation at Lancaster, Pa., December 11, 1904, at the same service in which Bishop John H. Mosemann was ordained to the ministry. After filling his place of appointment for several years, he felt called to broader fields of activity, and moved with his family to Clarksville, Michigan, in December, 1907. Here he was ordained to the ministry by Bishop Jacob K. Bixler, of Wakarusa, Indiana, at the Bowne meetinghouse, near Elmdale, Michigan, where he was the minister and spiritual adviser of a small congregation for nearly twenty years. He moved to Harrisonburg, Virginia, in recent years.

Menno Esch, a brother of Dr. C. D. Esch, of the India Mission, also spent a part of his youth in Lancaster county. After living in several other states, he found a congenial and pleasant church home in the Fairview congregation, Oscoda county, Michigan, where he was ordained to the ministry in December, 1906, and chosen as the bishop of the district April 12, 1909. He is still filling that office in his section of the Church.

MISSOURI

JOHN M. KREIDER. From March 1, 1898, *Herald of Truth,* we take the following: "Ordination services were held at Paradise, Lancaster county, on Thursday, February 10, 1898, when Brother John M. Kreider of this congregation, having been unanimously chosen by the church in Marion county, Missouri, to serve them as minister of the Gospel, felt moved to respond to the call, and was accordingly ordained by Bishop Isaac Eby, who spoke from Luke 10:1-20. Brother Kreider and family expect to leave for the west in the near future. The prayers and best wishes of a host of friends will go with Brother and Sister Kreider to their new field of labor."

The family, accompanied by the family of John H. Hershey, left their Lancaster county home on February 24, of the same year. They were soon made to feel at home among their new neighbors and brethren in the Church with whom they have since been laboring in the vineyard of the Lord.

Bro. Kreider was ordained bishop of his district September 29, 1912, and has since been used by the Church in many official capacities. He is often used to conduct evangelistic meetings. His voice is often heard among the eastern congregations, where he is well and favorably known.

KANSAS

DAVID B. WEAVER, a brother to Preacher John B. Weaver, of Indiana, lived in Farl township, a member of the Weaverland church, until he was fifty years old, when he with his family and a large colony moved to Harvey county, Kansas, and founded the Pennsylvania congregation in 1880. Brother Weaver was called to the ministry in the fall of 1885, but having serious throat troubles, he could not officiate extensively as a preacher. However, his fidelity to the cause of Christ made him a great strength in the growth of the Church. He died at his home near Newton, February 28, 1905, at the age of 75 years. His funeral was held at the Pennsylvania church, where Bishop Tillman Erb and David D. Zook, two other ministers belonging to the pioneers from Lancaster county, preached from Luke 23:46 and I Cor. 15:51-58.

JOHN M. R. WEAVER was a son of David B., and, with his wife, came to Kansas about the same time as his father. He and his wife were received into the Church soon after their arrival and he was ordained as a minister and one of the assistants to his father, June 18, 1893. He became a widely known evangelist of the early Church of the middle west, travelling extensively in the interest of newly organized and small congregations, widely scattered over the adjoining states. He and his family also made a trip from their Kansas home to their former home in Lancaster county, in the summer and fall of 1895, in a two horse carriage. They were greeted repeatedly by overflowing congregations for several months. After touring the several counties the team was sold and the family returned to Kansas by train. He died June 11, 1929, at the age of 71 years, and he was interred at the same place as the older pioneers, at the Pennsylvania cemetery.

REUBEN M. WEAVER, brother of J. M. R. Weaver, who was also born in Pennsylvania and came with the family to Kansas in 1880, was ordained as minister and pastor of the Harper congregation at Newton, Kansas, on Sunday, September 29, 1907. He was then sent to this place of his labor, where he has since served the Church at that place. The congregation now numbers 163 members.

DANIEL A. DIENER was born and reared in eastern Lancaster county where he lived until he was twenty years old. He lived in Ohio from 1879 to 1884, when he went to McPherson county, Kansas. Here he was converted during a series of meetings held by Evangelist J. S. Coffman, at the Spring Valley meetinghouse in November, 1889. This was the first evangelistic meeting held in that conference district. On November 12, 1890, Brother Diener was ordained to the ministry of the Spring Valley congregation, and has been one of the pastors of this expanding religious community for nearly forty years. The early bishops of the newly settled country, Bishops B. F. Hamilton and S. C. Miller, officiated at his ordination. His son, Charles Diener, is the assistant pastor at Spring Valley. Two other sons, Bishop Harry A. Diener, Hutchinson, Kans., and Edward, of Wellman, Ia., are also in the ministry.

BISHOP TILLMAN M. ERB, who died at Newton, Kansas, January 25, 1929, at the age of 63 years, 2 months, and 22 days, was born in Lancaster county in 1865 the same year in which Jacob N. Brubacher was ordained bishop. He was born not far from the Brubacher homestead. Here he lived until 1884, when at the age of nineteen years he moved with his father to Harvey county, Kansas, where with a number of other Lancaster county families they built a strong colony for God. His wife was Lizzie A. Hess, a daughter of Preacher John R. Hess, of Lincoln, who survives him. On June 17, 1893, he was ordained to the ministry, at the same time and place when John M. R. Weaver, also from Lancaster county, was ordained for the same duties. On October 23, 1898, he was ordained as bishop of the churches of numerous new settlements of Mennonites, all of which he had the great pleasure of seeing to prosper and grow into strong and influential congregations, during the time of his pastoral and official duties and privileges. He was one of the founders of Hesston College, in 1908, of which he was not only business manager, but a bright spiritual light for the many students who came there for mental and spiritual training. His remains were laid to rest at the Pennsylvania meetinghouse, where his brethren, S. C. Yoder, Harry A. Diener, J. M. R. Weaver, and D. H. Bender, preached to an overflowing congregation from Psalm 116:15. During his ministerial life he kept in close touch with the doings of the home congregations of himself and his wife and they in turn were always welcomed to their old homes with open arms. The work of his church is continued by one of his sons, and others who were ordained during his lifetime. Another son, Allen H. Erb, is superintendent of the Mennonite Hospital, La Junta, Colo., and pastor of the church there.

JONAS G. WENGER was born in Lancaster county in 1840. He was a deacon in the church in Harvey county, Kansas, over thirty-five years. He died at the age of 81 years, at Hesston, May 4, 1922. He was familiarly known as "Uncle Jonas." His body was brought to Elkhart county, Indiana, and laid beside that of his wife, at the Olive cemetery. She died while on a visit to Indiana with her husband in 1884. His biography will be more fully found in the *Wenger Family History*, page 119.

JOHN D. CHARLES was born near Millersville, Lancaster county, in 1878. He taught school in Lancaster county and went to the Kansas City Mission in 1906, where he was superintendent. On May 4, 1908, he was ordained as pastor of the newly organized church at that place. In 1909 he was elected as a member of the first faculty of Hesston Academy and Bible School. He remained with that institution during his lifetime, besides filling his place on the ministerial board. He was a frequent contributor to the church periodicals and often engaged in evangelistic labors. He died at Newton, Kansas, August 30, 1923, at the age of 45 years. His remains were brought back to his boyhood home, and interred in the Millersville cemetery. His widow and her family now reside in that village.

Jacob B. Erb, who was ordained deacon of the Harvey county congregation when it was organized in 1885, lived near Florin, Lancaster county, forty years, where he was a member of the Church. He died October 11, 1908, in the 68th year of his age in his Kansas home, after assisting in organizing and establishing several congregations in Kansas. D. G. Lapp, of Roseland, Nebraska, and Noah H. Mack, of New Holland, Pa., preached his funeral sermon.

Benjamin F. Buckwalter, who was a member of the Groffdale congregation in Earl township, was ordained deacon at the Pennsylvania meetinghouse as successor to Deacon Erb, on December 13, 1908.

CALIFORNIA

Christian C. Burkholder, a nephew of above-named Anna Burkholder Snavely, and a grandson of Bishop Joseph Burkholder, was also born in Lancaster county where he grew to manhood. He is now bishop of the Brethren in Christ Church in Upland, California, and president of Beulah College at that place.

CHAPTER XVI

HOME LIFE AND WORSHIP IN COLONIAL AND EARLY NATIONAL DAYS

The Mennonite colonies were generally made up of several families and often groups of families. The best of their homes were built of logs or stones with a large open fireplace, where fires of large logs and smaller wood gave all the heat during the winter for the family. Here all the cooking and baking for the family and for visitors was done during the entire year. Later Franklin's stoves were used, and, having within its borders numerous furnaces, forges, and other iron works, this county early had the luxury of the ten-plate wood stoves, which were hailed with delight by the cleanly minded housewives. The stoves were used for heating and for cooking purposes, while the large bake oven with its fireplace, for washing and butchering purposes, furnished privileges and conveniences in housekeeping which the first generation of settlers did not dream about.

In those primitive homes, with no furniture excepting what was most necessary—a long table, with benches and stools made of the trees of the forest—the families of the first settlers met in their devotions in the most humble and reverential frame of mind. The minister, or deacon, or some other man appointed to lead the meeting, was seated at the head of the long table, from which position the Word of God was read or preached to the small but solemn group of settlers. Since there were but few Bibles in the community, and fewer hymn books, those who were gifted with the talent of song gathered on benches around the table, using the few books at hand, with others looking over their shoulders, while the children and the older men and women were made as comfortable in other parts of the room as circumstances permitted. As the congregations increased in numbers, the larger farm houses, with spacious rooms or kitchens, soon became the regular meeting places. These places established the locations of the first schoolhouses. Later the meetinghouses were often located at the same places, and these locations in many instances have not been changed during nearly two hundred years of church and Sunday school services.

Whenever a schoolhouse was erected, the long table, with benches at the sides and ends, was again supplied for the use of the boys and girls, and especially those who were taught the art of writing; and when the schoolhouse was also used by the many different denominations for divine worship on Sunday morning, the minister invariably took his place, at the head of the table, while the singers sat along the sides of the table, as had been the custom in the old farm kitchens, but the worshipful spirit of congregational singing was early fostered by distributing the hymn books among the audience.

With the passing into disuse of the schoolhouses as places for divine worship, some of the denominations at once built raised platforms or pulpits into their churches; but the Mennonites simply followed the custom of their fathers of Colonial days, when they worshiped in their kitchens, by placing a long table into their small meetinghouses, with the end towards the ministerial bench, on which sat all the preachers. Along the sides and at the farther end of the long table thus provided sat the brethren who were supposed to be the leaders of the singing; but, to encourage congregational singing, the books not used by those around the table were distributed for the use of any of the members of the congregation who desired them. The minister, in addressing the congregation, stood at the head of the table, as did the ministers in Colonial times, in all the Mennonite meetinghouses in the county until about the year 1875, when, one by one, the tables gave room to raised platforms, from which the ministers in addressing the audiences, can be more readily understood all over the large rooms now in use. There are, however, still about a dozen of the more conservative congregations in which there are no pulpits, and where the ministers still stand at the end of the long table around which the men who lead in the singing are seated on benches without backs.

Before the pulpit was finally established the builders of the larger meetinghouses conceived the plan of raising the floor towards the rear of the room. This is still followed and gives a good view of the speaker to the congregation.

The first benches placed in the Mennonite meetinghouses, as well as those in the early places of worship of other denominations, were made of two-inch planks, a foot wide, with round legs fastened into the plank by boring holes into it. The neater type of seats had the legs fastened to the planks by an extra crosspiece beneath the seat, so that the ends of the legs did not show on the top. The seats in the first meetinghouses had no backs to them. After these houses were enlarged or when they gave way to larger and better places of worship, the most of the seats were furnished with a single pine board, five or six inches wide, as a back rest. They were placed high enough to reach a grown person's shoulders. This was a great improvement. In the seating arrangement the rooms were divided into four sections: One for the older men, one for the older sisters, another for the young men and boys, and one for the younger women and girls. The old backless benches, used in the first houses were retained for many years as extras in front of every section, for the late comers, or for times when the house was crowded. The writer remembers that he and others still living objected to spending an hour and a half on one of those relics of the fathers, especially as long as we were too small to reach the floor. But at that age the second series of benches, with the high back rest, were not much better, and to my memory there was no time when a boy could comfortably fall asleep by the side of his father during services without danger of falling to the floor.

The earliest meetinghouses were heated by fireplaces, if they had heat at all; but the old records of churches, both of our own and of other denominations, indicate that later heating was done by means of the stoves made either at the Elizabeth, Colebrook, or Joanna Furnaces. In these stoves large pieces of wood could be burned and they gave good heat. These later gave way to the large cannon coal heater. Still later the heater was placed into the basement, using the various contrivances found in the present-day heating systems.

It is hardly likely that the Mennonite churches had many conveniences above those of the churches of other denominations. They all possibly worshiped without heat in the earliest period, as we have the record of a certain church in the county in which there was installed a fine organ as early as 1763. But not until 1799 or 1800, "the brick paving in the church gave way for a wooden floor, and a stove was introduced, the congregation having previously worshiped during the coldest weather without any fire in the building. The introduction of a stove, however, gave rise to a great controversy, and the so-called innovation was the cause of considerable trouble."

The subject of singing has been referred to several times and might be a theme for another page; but we would say that singing in parts was not taught nor practiced in the worship of the early church, and as late as 1880, was not heard in the service in the Weaverland district, and after that at first was practiced only by those in the rear of the room. This was earnestly testified against as an innovation, and was not generally practiced in that district until about 1890.

The conservative branches of the Weaverland Conference, the Stauffer branch, and the Reformed branch, still call that practice a worldly attainment and hold that it should not be practiced by the people of God. The singers around the singing table fall into severe censure as do any of the members of the church for such singing during church service, but in their singing gatherings on Sunday afternoons or evenings, the singing in all the parts is taught and practiced extensively by the young.

The meetinghouses of the first century were always built in some natural grove of large forest trees, with plenty of shade for the horses, which were tied to wooden rails fastened to the trees, and later to stout posts with two rails, placed at regular intervals throughout the most shady parts of the grounds. There were two kinds of hitching posts and grounds: The one for the saddle horses, which were at first greatly in the majority; and one for the horses hitched to the cumbersome carriages and wagons.

Nearly all the grounds had enclosed horse sheds, which were divided into single and double stalls. The double stalls were for pairs of horses which were used to being driven and worked together and needed no partition between them. For many years such a convenience as an open shed, into which a team could be driven and sheltered without unhitching was not thought of but during the later years of horse-driven vehicles, all the sheds were open. The last of these enclosed sheds in use, known to the writer, was removed from the grounds at Weaverland in 1915. The only closed shed now known in the county is the one at the Pike meetinghouse in Earl township. The long line of horse sheds built on all meetinghouse grounds in the county, some of them long enough to shelter two hundred teams, are fast being removed, as their usefulness has passed with the advent of the automobiles.

Men and women, boys and girls, walked long distances to attend divine services. Often they walked as far as ten miles for such privileges, remaining for dinner with brethren or relatives near the place of meeting and returning home in the afternoon or at night.

The first vehicle made for pleasure or church-going and used in the Conestoga Valley was said to have been made by Christian Zimmerman, a very heavy man, weighing over four hundred pounds. He was too heavy to ride on the back of an ordinary horse. This conveyance was constructed on the principle of a farmer's cart, with a convenient seat fastened to the axle, and was used about A. D. 1800 and some years later. The owner of this vehicle was in the ancestral line of the present Preacher Menno S. Zimmerman, of Martindale, and the late lamented Bishop Benj. F. Zimmerman, of Slate Hill.

There were large mounting blocks and stones in every churchyard for the special use of the older men and women in alighting from and mounting their steeds.

There were accidents then as well as now. A particularly sad death was caused in front of the meetinghouse at Weaverland on June 5, 1832, when in starting away from the service some of the frisky horses got unmanageable, and the one upon which Elizabeth Martin was riding made a plunge, dismounting the young girl, and causing injuries which proved fatal. She was taken to the house of Benjamin Weaver, the nearest neighbor, and died an hour later. She, with a number of young people, had that day entered the class of applicants for church membership and had been dismissed by the ministers in charge of the meeting just before the sad occurrence. Her grave for a long time was specially pointed out to visitors and friends, but is now remembered by only a few. The headstone bears this inscription: "Elizabeth Martin, Daughter of George and Anna Martin, Aged 19y. 6m. 23 days." Her grave is located in row six east of cedar tree.

A saddle horse now tied to a post during any of the many religious services in the county, would attract as much attention on the part of the boys, as did the rude cart of Christian Zimmerman, one hundred and thirty years ago.

The present generation can hardly believe that to start a fire on the hearth, or in what would now seem to be a crude kind of stove, before services less than one hundred years ago, was often attended with much trouble and required shrewd management. There were no matches, and fire had to be brought in the form of coals from a farmhouse near by. Another method was that of striking several flint stones together, catching the first spark with a handful of punk, and fanning the first little fire into a flame by a small hand bellows or some other homemade device.

The fires in the primitive homes were kept overnight by covering the live coals with ashes in the evening. The next morning they were fanned into life when they were uncovered and exposed to the air.

To find the fire entirely out on a cold winter morning often made it necessary for a hapless housewife or man of the family to go a long distance to their nearest neighbor to "borrow" fire, which had to be carried back protected and covered in the most careful manner so as to be of service on the return to the cold and fireless home.

From the pen of Brother Amos R. Nissley of Mt. Joy, we have the following, written several years before his death:

> The three meetinghouses which have in succession occupied the Kraybill church property since it existed have had different furniture, each conforming to the religious beliefs and practices of their times.
>
> The first house, which was used from 1812 to 1869 by the congregation, had very simple furniture, consisting of a long table and benches without backs. The table was nearly as long as half the length of the room, standing in the middle of the front half of the room. Around that table sat the elderly men of the congregation, and at the end of it was the place for the preachers, who stood up to the end or head of the table to preach in their respective turns. Their humble consciences would not have permitted them to stand higher than the floor level on which their brethren sat while they were preaching.
>
> When the new meetinghouse of 1869 was built the members were divided in their opinion as to the question of having the table as heretofore or whether to place a pulpit for the preachers. The matter ended in a happy compromise, which was agreeable to all of them, by which the venerated

table with its two long benches was placed in its former position between the brethren's section and the sisters' section to be occupied as ever before by the elderly fathers of the congregation; then adding a pulpit with its ministerial bench built upon a platform raised seven inches at the head of the table; thus giving to the worshipers both the table and the pulpit for twenty-nine years, when a new house was built, with a higher platform or pulpit. The old table was never returned.

To the ancient Jews the place of the altar was sacred and holy, and they came before it in worship in the deepest reverence.

To us the space before and around the pulpit in a Christian church is a sacred place, and we draw nigh thereto in the fear of the Lord to kneel in prayer and in worship before God. But our fathers who had neither altar nor pulpit, to them the table in the accustomed place in the old meetinghouse was a most sacred and holy place, around which they assembled to worship, singing the Spirit-filled hymns, seized with the deepest spiritual emotions in their hearts, enjoying the sincere, simple piety with which they came together in their faith and zeal in their worship as they listened to the plain Word of God. They attained to a high degree of devotion for the true and the beautiful, as they humbly gathered around that dear old table, the like of which seems to have been lost and removed with the sacred surroundings of long ago.

Their warm-hearted sympathies touched one another and their simple prayers united them as their voices mingled in their songs of praise as they worshiped around that place so dear to them.

No wonder then there were saddened hearts among the older members with the removal of this central place of song and praise!

* * * *

The singing in the Kraybills meetinghouse in all their worship before 1870, was altogether in German. The first hymn books used in the services were donated by the several members whose names were written on the front flyleaves. These books were gathered at the end of every service and placed on end in a row upon the singers' table. At the opening of every service the brethren around the table passed the books back among the audience to those who had a desire and the ability to sing.

When the meetinghouse of 1869 was completed, the building committee had on hand a small surplus from the building fund, with which they wisely bought three dozen German hymn books, leather bound, with brass clamps, at $1.25 per copy, and placed them upon the table for the use of the church.

Soon after 1870, an occasional English sermon was preached, and English singing was introduced into their regular worship, which gave a new life to the service.

EARLY EDUCATION

The early church fathers were greatly interested in the education of their children, as is shown by the provisions made by them for school facilities as soon as they had their homes established.

Their first places of worship often were used as their first schools for the entire communities in which they lived; and when the free schools came they allowed the community schools to be erected on a part of their church property in many instances in the county. The plain meetinghouse and the community schoolhouse on the same grounds are still seen at Weaverland, Metzlers, Stumptown, Hersheys, Habeckers, Bosslers, Rissers, Doners, Gingrichs, Hammer Creek, Chestnut Hill, and Millersville.

There are also deeds on record and agreements by which entire communities, regardless of religious adherence, erected schools for both English and German colonists, to be opened and conducted at stated times therein, at places where there are neither schools nor churches now.

The early English and Welsh settlers acquired large estates, and built large barns and stately dwellings with many smaller houses on the estates for the servants. They farmed extensively and seemed to prosper greatly. Some of them accumulated much wealth in the iron trade and mining, but the German and the Swiss farmers operated their small farms with the aid of their families and by the plans of assisting one another, and when laborers were needed and employed they were treated as one of the family; always eating with them at the same table, and sharing the warmth of the fire on the hearth with them. And if they remained with the owners of large farming places they were often started in life's broader field with the farmer's own boys and girls. Farms were needed and acquired by the thrifty Germans from their English neighbors, whose younger generations cared little for farm work, and gradually drifted into the cities and into manufacturing centers, with the result that in many sections of the county the farms are nearly all in the hands of the descendants of the early Mennonite and Amish settlers.

In those sections where the large plain meetinghouses of the Mennonites are found, or where the neatly painted and whitewashed buildings of the Old Order Amish residents are nestled close together, as is the case in the Upper Conestoga and Upper Pequea Valleys, the stranger or the resident of the county will always find an air of great prosperity and plenty.

These people may well say, "Hitherto hath the Lord helped us." And they should realize that if they would enjoy the continuation of the blessings of God, they will do well to walk in the footsteps of their fathers, not only in their industrial pursuits but in the fear of the Lord their God.

CHAPTER XVII

MENNONITE LITERATURE AND AUTHORS OF LANCASTER COUNTY

While searching, noting, and comparing data for this volume, the thought often occurred to me that there should be no complaint on our part that the fathers kept no records (although we would like to have them now), nor should we wonder why they left so few books or literature written by them amid the hardships and terrible privations through which they passed before A. D. 1800. Especially is this true of the Mennonites in Lancaster county, where there was a continuous struggle to gain a foothold so as to be able to make a livelihood, to safeguard their families against the intrusion of the Indians, without using the common weapons for defense, and where the one question above all other thoughts and questions was, How to remain unspotted from the world.

They brought the Bible and hymn book with them, or as many as could be saved from being taken from them by their tormentors or their cruel taskmasters. These sacred volumes they studied, pondered over, and taught until the principles embodied therein became a part of their lives.

For this thorough teaching of the Bible, which was the means of the preservation of its truths and the cause of the piety and sober thought riveted upon the minds and souls of the early generations of the members of the Church, we owe to them our profound respect and grateful remembrance.

The *Dortrecht Confession of Faith* was also brought with them into the new world. This book was regarded as

Biblical teaching from the beginning of their colonial life, which is shown in the fact that the church fathers confirmed the articles and truths contained therein at the early joint meeting with the representatives of the other settlements in 1725. This was made evident again when Bishop Christian Burkholder, of the Groffdale-Weaverland District, reaffirmed and used those articles in his address to the young people of the church and in the community in 1792; and when his treatise or address was printed in book form and adopted by the entire conference to be used by other congregations. It is shown that the importance attached to the articles did not lessen as time moved forward, since Bishop Christian Herr, of Pequea, in his fifteen-page article written as a *History of the Mennonites* and contributed to a *History of Religions* compiled by I. Daniel Rupp in 1844, also used the articles to give the standard of the church life at that time.

Bishop Benjamin Eby, who grew to manhood in the Hammer Creek district in Lancaster county and was baptized by Bishop Burkholder at Conestoga in 1804, moved to Canada in 1806, and became the bishop of all the Mennonite churches in Canada in 1812. He wrote an important history of the Mennonite Church and published it in 1839, 1841, and 1846. In this book he also used and confirmed the same articles of faith. This small book was well received and extensively read in Lancaster county. Upon the request and admonition of the officiating bishops it was studied by hundreds of applicants for baptism and church membership.

This book with the *Minister's Manual,* or without the *Minister's Manual,* and instead, a *Short Catechism,* is still used extensively in the county, especially in all the conservative branches of the Church, where Sunday schools are not a part of the church work.

It is, therefore, safe to believe that this little volume, as it appeared in many and various editions, was one of the main literary productions which assisted in creating desires and longings in the minds and hearts of the plain people of Lancaster county for good, clean, and soul-elevating literature. They procured, read, and respected it to a large extent, thus eliminating from the minds of many the pernicious influences which came through various seemingly innocent books for many years.

When Henry Funck and Dielman Kolb, as representatives of the Franconia Conference, were instrumental, under the instructions of their people, to have the *Martyrs' Mirror* translated and printed into the German, at Ephrata, in Lancaster county, and placed on sale in 1748, it was bought, read, and highly prized by the Mennonites of this conference and, like the Confession of Faith, was a continual reminder to them that they should remain humble and true to their calling.

Then there were the *Menno Simons Book,* the *Sermons of Dietrich Philips, The Wandering Soul,* and *Pilgrim's Progress.* Some of these books were found in every well-ordered Mennonite home before 1800. They were all found in my father's library since my earliest recollection and highly prized by him. Several of them he said were already found among the treasured books of his great-grandfather, Christian Weber, who was born in 1731, a son of the first settler in Weaverland. The works of Josephus, an ancient volume in our family, was credited as coming from my grandfather, Christian Good, a minister in the church at Bowmansville, who was born in 1778, and who was the author of several German hymns used by his congregation. Of course the books of that early day were all German, and could not be enjoyed by the English young people. This, in short, gives us an insight as to what the Mennonites of the eastern section of the conference read during the colonial period.

In the book *Two Centuries of American Literature,* written by Harold S. Bender, of Goshen, Indiana, on page 10, Melchior Brenneman, of Lancaster county, is given as the author of a book ably defending baptism by pouring. The book, which was a reply to a booklet written by a member of the Brethren Church, was written in 1807 when Brenneman was eighty-two years old.

From the *Lancaster County History* in the section written by Samuel Evans, of Columbia, I learn that this Melchior Brenneman was the son of Preacher Melchior Brenneman, who came from Europe, settling with Benjamin Hershey and Hans Brubaker, near Lancaster, in 1717, and that he was a Mennonite minister. He died at the age of eighty-three years, in 1809, and was buried on his own farm in Conoy township, near Goods meetinghouse. At that time (1883), all traces of his resting place were lost.

Besides writing a short history of the Mennonites and confirming their articles of faith, Bishop Christian Herr also wrote a number of precious letters, and upwards of thirty German hymns which were adopted by the Church, printed, and used among other hymns in their regular worship many years without any recognition given or desired by the author. Some of those beautiful hymns are still frequently used by the conservative branches of the Church. Especially often is the well known funeral hymn, "Nun Gute Nacht Ihr Liebsten Mein," heard in their service and it always awakens precious memories in those who know something of the history of the hymn and its author.

John F. Funk thought it worth while to compile a fifty-nine page booklet as a biographical sketch of the beloved Bishop Herr, in 1887. In this compilation he was assisted by Preacher Amos Herr, who is also credited as the author of several well-known hymns used by the Church.

Sinai and Zion was written by Benjamin Bausman, a native of Lancaster and a minister of the Reformed Church, at Chambersburg, Pa. This was one of the first books printed which gave the impressions and experiences of any man of local birth who made an extended visit to the Holy

Land. Bausman made his trip in 1857. The book was eagerly read by many of the foremost members of the plain churches of the county during the sixties. The same author also wrote, *Glimpses of Palestine,* which also had an extensive sale in the county.

The *Herald of Truth,* in both languages, and later the *Gospel Herald,* always received a warm reception in many of the most prominent homes of the Church. From the time of its first publication in Chicago, in January, 1864, the *Herald of Truth* was a strong factor in moulding thought along Christian lines for a cleaner and more Spirit-filled life. It was the means by which many of the most important events of the Church were chronicled and preserved.

In this connection it might be interesting to mention some of the many contributors to the columns of the church papers from the conference district and the subjects treated by them. This, however, can not be entered into with profit in this chapter.

There are a number of family histories, or genealogies, written by Mennonite authors: One of the Brubaker family, by Bishop Jacob N. Brubacher; one of the Hess family, by John Hess; and another of the Hershey family, by Henry Hershey, of Intercourse.

There was also a Hoover history, by Harry M. Hoover, of Lancaster, and a history of the Burkholders, by Joseph C. Burkholder, of Harrisburg; also two histories of the Landis family, one by D. B. Landis, of Lancaster, and another by D. H. Landis, of Millersville. All of these were consulted in compiling this book. We are grateful to the respective authors for the help they have given us.

In a letter written by Deacon Martin Mellinger, of Mellingers church, near Lancaster, to his sister, who still lived in Germany, dated Lampeter Township, Lancaster County, February 20, 1821, which, among other correspondence, was translated by Harold S. Bender, of Goshen, Indiana, and contributed to the *Mennonite Quarterly Review* in the January, 1931, Number, it is noticed under what difficulties the brethren of over a hundred years ago were laboring in this district as well as in the Franconia district and in the new settlements farther west.

He says: "I am sending my dear sister, Charlotta Weber, one of our last hymn books. We had it printed for the first time in 1804 and the second time in 1808. Now again in the third edition, as before, we are printing 4,000 copies and they are selling as fast as they are bound, and we expect there will be none left over or there may even not be enough. Thus you can see that the Mennonites are strong in number.

"And now I want to tell you how it went when the first book was to be printed. Since we had all sorts of hymn books, the old Swiss song books and the Reformed hymn books, and not enough of what we had, our brethren decided to have a hymn book printed for ourselves. Brethren and choristers were to select beautiful and fitting hymns, after which they were to be collected and given over to three, four, or five men. These men were to select enough out of the hymns which had been collected so that the hymn book would not be too large. After a time two Skippack brethren came together with two of the leading bishops at my house to examine the hymns which had been collected.

"The Skippack brethren, since they have a large and strong church as well as a large district and are well-trained in singing, had brought together enough hymns for a complete hymn book and had 3,000 subscriptions in advance. We also had many hymns from Virginia, from Jacob's Creek, and from our vicinity, which were to go into the book. So it was feared the book would become too large. In addition our brethren wanted to include a number of psalms and notes.

"In short, the difference was so great that the Skippack brethren said that their hymns had been handed in by so many brethren and dared not be omitted, and so many had already subscribed, and there was a lengthy discussion. The second day the Skippack brethren said that they were only delegates, and they saw no other way than to have their book printed at Germantown, where they had a good printer and bookbinder, which was so handy for them that they could look after everything, and we could print ours at Lancaster. And so the outcome was that they had as many printed as we. But that made no difference to us or them, for we love one another, and we visit them and they visit us every year. And still it is a pity that it had to be so. For many years already, many families have been moving to Virginia, Jacob's Creek, and Canada, and each has his hymn book, and then they have different hymn books when they come together.

"Although you will doubtless know most of the hymns in the books, you will probably find many beautiful and valuable hymns, especially in the last appendix, which are strange to you and have never yet appeared in print."

With the organization of the Reformed Mennonite Church by John Herr, of Lampeter, came several books and pamphlets from the pen of Bishop Herr, setting forth his views on the Church, also a later production entitled, *Remarkable Vision.*

A book of six hundred pages by Daniel Musser on the *Rise and Progress of the Reformed Mennonite Church,* was written in 1873. All of these were circulated extensively in the county and were studiously read by many Mennonites at the time of their publication. They are among the treasured literature of that branch of the Church.

With the trouble in 1846, in the Groffdale congregation in Lancaster county, came a four-hundred-page booklet in the German language setting forth a new discipline and revised articles of faith and regulations, written by Jacob Stauffer, one of the ministers who headed the new organization, since known as the "Pike church." This code of articles and discipline is not strictly followed and the book is not regarded very seriously by many of the members, but it is valuable inasmuch as it illustrates the state of the Church at that time, on both sides of the controversy, which we now think should have been averted without serious endings.

A. D. Wenger, now of Harrisonburg, Virginia, who was a minister in the Millersville-Rohrerstown congregations several years, and J. A. Ressler, of Scottdale, a former teacher in this vicinity, both of whom are mentioned in other chapters as authors of several books which were written and issued after they moved from their former homes in this county, come in the list of Mennonite authors who are natives of Lancaster county.

Orie O. Miller, of Akron, Lancaster county, as editor of the *Missionary Messenger,* and as one of the authors of *Feeding the Hungry,* a book on the Mennonite Relief Work in Russia, made the latest contribution to the Mennonite literary bookshelf from this conference district.

The center from which the greatest amount of Mennonite literature of all sorts was ever distributed in Lancaster county, was Spring Grove. Here the work was started in 1897 by John W. Weaver. It grew to such an extent that it was taken over by the Mennonite Publishing interests at Scottdale, several years ago. Now (1931) a two-story bookstore is under construction, near New Holland, to handle the increased volume of business, which is now being conducted at the last-mentioned place as well as in the East Vine Street Mission building at Lancaster, where a printery of considerable volume of production of tracts and other literature of and for the church has been added in recent years.

John Baer, a descendant of an early Mennonite family in Leacock township, Lancaster county, at the age of 21 years, in 1816, with a partner, started a weekly German paper at Lancaster, under the name, *Volksfreund.* This they merged with another German paper, *Beobachter,* in 1834, which John Baer and John Baer's Sons published under the name of *Volksfreund und Beobachter,* for nearly a hundred years, having for their subscribers and readers nearly every German-speaking Mennonite family in the county.

The great patronage given to this firm from the beginning of its career was due to the attention which they gave to the printing and publishing of German religious books of all kinds; especially for their helpfulness to the plain sects in the county in the publication of their works, among which were several editions of a large collection of hymns for the Mennonites and a large German folio Bible which they completed in 1819 and which was the first folio Bible printed in this country. For many years this firm was almost considered as the official publishing house for the Church in the county.

The publication interests within the Church have in recent years drawn the patronage to her own publication centers as is stated in several other places in this volume.

Besides the men already quoted as authors of Mennonite literature in the Lancaster conference district, there were those who lived among our sainted fathers, who knew their ways, their lives, and their influences, and who felt constrained to give their time and talents to search out and to record the passing events. They held friendly business relations with them and nearly all of them traced their ancestry back to the Swiss Mennonites. Many of them are frequently quoted in this volume, always giving them credit for such material as was used. They are:

I. Daniel Rupp, the father of local history of the counties of Southeastern Pennsylvania, has often in his writings, interwoven important events in which the early ancestors of the Church were mentioned, and thereby opened many avenues through which the past history of entire communities can readily be found.

Edwin K. Martin, who is the author of the first chapter of this volume, who also wrote an article on the local churches of the Mennonites, the Brethren, New Mennonites, and the River Brethren, for the *Evans History of Lancaster County,* of 1883, needs no further mention here.

John B. Good, a member of the Lancaster bar, who spent his boyhood and youth in Brecknock and East Earl townships, and Samuel Evans, of Columbia, a justice of the peace, who transacted the legal business many years for the members of our church living in Manor, the Hempfields, Conoy, and other western townships should also be mentioned here. Both wrote many articles of interest and worth concerning the settlement and development of various congregations. The dates and events came to their notice in their legal transactions in the exchanging and buying of church and other properties. They contributed articles to the public press and to the several histories of the county during their lifetime.

Charles I. Landis, for thirty years one of the judges of the court of Lancaster county, wrote numerous papers for the Lancaster County and Pennsylvania German Historical Societies, touching on many incidents relative to the location of dwellings, meetinghouses, and roads used by the plain people of the county.

H. Frank Eshleman, Esq., of Lancaster, wrote many papers and articles on the early history of the people of Lancaster county. Among them was a series of articles which appeared in the *Lititz Express.* These were afterwards revised and bound in book form under the title, *Historic Background and Annals of the Swiss and German Pioneer Settlers of Southeastern Pennsylvania.* This was issued by the author at Lancaster, Pennsylvania, in 1917, with convenient index, and many references as to the sources from which the information was gathered.

During later years, several authors, either for the lack of proper information or prompted by an unknown motive, gathered many stories and incidents of the early life of the Pennsylvania-German families and communities of Southeastern Pennsylvania, of all classes and religions, and added thereto imaginative languages and sidelines. Too often in these imaginative books we find the authors ridiculing the sacredness of the worship and religious life of the characters portrayed, and giving a false picture of the life of the Mennonites and other plain sects in Lancaster county.

Then there are those outside of the Church, a few of whom were once members thereof but never tasted or knew the true intents and knowledge of nonresistance and other doctrinal principles of the Church, who have tried to give compositions or theses and short histories of the plain people of the county, to the public, either by addresses or through the public press. They often misquote and misrepresent the plain people to such an extent that their works should not be copied without first investigating their truth and accuracy.

Such literary productions, especially such as first mentioned, which to some may seem innocent and trivial, have done a great injustice to the Church. They appeal to the light-minded, the thoughtless, and to the youth of our county and to other sections where we are not known, and give a wrong impression of the respectability of our home life and the sacredness of our forms of worship.

CHAPTER XVIII

STATISTICS OF CHURCHES AND SUNDAY SCHOOLS

As of January, 1931

CHRONOLOGICAL ORDER OF MEETINGHOUSES ERECTED IN LANCASTER CONFERENCE DISTRICT

Herr House (Willow Street)	1719	1849	1889	
Rohrerstown	1730	1791	1854	1895
John Herr House (Strasburg)	1740	1804	1877	1925
Weaverland	1740	1766	1853	1883 [1926
Hernleys	1745	1766	1869	1919
Byerland	1747	1848	1879	
Landisville	1752	1790	1855	1912
Groffdale	1755	1823	1909	
New Danville	1755	1878		1907
Millersville	1757	1851	1897	1927
Masonville	1760		1893	
Habeckers	1760	1820	1898	
Providence	1766	1855		
Mellingers	1767	1855	1884	1894 [1914
Doners	1768	1851		
River Corner	1774	1828	1883	
Bairs (Hanover)	1774	1860	1908	
Rissers	1760	1775	1865	1887
Stauffers	1775		1917	
Shirksville	1775		1895	
Chestnut Hill	1790	1874	1909	
Gingrichs	1792		1920	
Bowmansville	1794	1875	1921	
Erbs	1794	1854	1912	
Erismans	1798		1891	

Stony Brook	1803	1884	1912	
Brick (Juniata)	1800	1868		
Paradise	1806	1848	1885	1909
Bosslers	1811	1881	1902	1915
Kralls (Lebanon County)	1811			
Kraybills	1812	1840	1869	1898
Hersheys (Lancaster County)	1814	1837	1862	1879
Gerbers	1814		1887	
Goods	1815		1879	
Slate Hill	1816		1875	
Shopes	1816		1873	
Hammer Creek	1819			1913
Indiantown	1819	1879		1927
Lost Creek	1819	1869		
Manchester	1810			
Hershey's (York County)	1825		1896	
Mummasburg	1823		1895	
Dillers (Newville)	1826		1905	
Metzlers	1827	1864	1897	
East Petersburg	1831	1867	1896	
Churchtown (Cumb. Co.)	1835		1885	
Stricklers	1837			1923
Lichtys	1840		1889	
Old Road	1841		1892	
Hostetters	1845		1899	
Stumptown	1846		1882	1916
Gehmans	1846			1913
Landis Valley	1847		1884	1928
Martindale	1854		1886	
Cross Roads	1854			1930
Allegheny	1855			
Hess	1856		1891	
Kauffmans	1860		1891	
Lauvers	1867			1928
Hanover	1870		1881	
Delaware	1871			
Lancaster	1879			1906
Churchtown (Lanc. Co.)	1879			
Gantz (bought)	1880			1915
Mechanics Grove	1881			
Kralltown (York)	1888			
Susquehanna	1890			
Salunga	1893			
Manheim	1896			

Kinzers	1897		
Mountville	1898		
Mount Pleasant	1899		
Philadelphia	1899		
Goodville	1900		1924
Welsh Mt. Mission	1901		
Samaritan Home	1929		
Ephrata	1901		
Elizabethtown	1905		
Lititz	1906		
E. Vine St., Lancaster	1908	Bought	
Mount Joy	1908		
Martins	1913		
Frazer	1918		
New Holland	1921		
Columbia	1922		
Reading Mission	1926	Bought	
Cottage City, Washington	1929		
Tampa, Florida	1929		
Bairs Codorus			
York City			

STATISTICS OF THE LANCASTER CONFERENCE DISTRICT

Number of meetinghouses in—

Lancaster county	56
Lebanon county	4
Dauphin county	3
Cumberland county	3
York-Adams counties	11
Juniata-Snyder counties	6
Berks county	2
Chester county	1
Philadelphia	1
Washington, D. C.	1
Tampa, Florida	1

Total number of meetinghouses owned and regularly supplied by home ministers and bishops 88

The conference district is divided into ten bishop districts, with one or more bishops in every district.

Present number of bishops in the district 12

Present number of ministers serving the sixty congregations in Lancaster, Berks and Dauphin counties	67
York-Adams counties	7
Juniata county, including an evangelist	8
Lebanon county	3
Cumberland county	4
Frazer, Chester county	1
Washington, D. C.	1
Reading	1
Total number of ministers besides the bishops in district	92
Total number of ministers and bishops now officiating in the district are	104
Number of deacons in—	
Lancaster, Berks and Dauphin counties	41
York-Adams counties	4
Juniata county	5
Lebanon county	2
Cumberland county	3
Chester county	1
Total number of deacons for the district	56
Total number of members worshiping in the sixty-one meetinghouses in Lancaster, Berks and Dauphin counties, served by the seventy-six resident bishops and ministers in that district	10,470
York-Adams district	350
Juniata-Snyder district	285
Lebanon district	150
Cumberland district	180
Philadelphia district	40
Frazer, Chester county	40
Washington, D. C.	25
Total number of communicant members in the Conference District	11,540

In eighty of the said meetinghouses well organized Sundays schools are in regular weekly session, with over five hundred officers, nearly all of whom are also teachers of classes, and one thousand and fifty teachers, making a total teaching force of 1,550, who appear before enrolled classes in these eighty schools of over 13,000 scholars during the year.

In many thickly populated communities where the churches are close together, some of the Sunday schools are held in the morning and others in the evening, both before the regular service of the day in their respective places. Still other schools are wisely conducted as a special session in the afternoon; and again there are a few communities (only two have come to my notice) where two congregations hold their Sunday schools on alternate Sundays, with the result that the greater part of both schools were numbered twice.

With all those conditions in mind the conclusion is reached that there are 11,000 scholars of all ages, without the Cradle Roll and Home Department, and 1,350 officers and teachers attending the Sunday schools under the oversight of the bishops in this district.

The Church in Lancaster Conference also has several mission stations, and two old people's homes, where regular services are held, and an orphans' home, in behalf of which annual special services are held.

WEAVERLAND CONFERENCE—(Two Branches)

Bishops in Lancaster county	3
Ministers in Lancaster county	10
Deacons in Lancaster county	6
Meetinghouses in Lancaster county	8
Meetinghouses in York county	1
Total number of members worshiping in the nine places	970

STAUFFER or PIKE CONFERENCE—(Three Branches)

Bishops in Lancaster county	3
Ministers in Lancaster county	5
Deacons in Lancaster county	3
Meetinghouses in Lancaster county	1
Total number of members	224

REFORMED MENNONITES

Bishops in Lancaster county	2
Ministers in Lancaster county	6
Deacons in Lancaster county	8
Places of worship	13
Total number of members in Lancaster county reported at	400

GENERAL CONFERENCE MENNONITES

Ministers serving in Lancaster county	3
Deacons serving in Lancaster county	2
Meetinghouses in Lancaster county	2
Total Membership	75
Number of Sunday school scholars in two schools	105

MENNONITE BRETHREN IN CHRIST

Ministers serving in Lancaster county	2
Meetinghouses	1
Number of members	60
Number of scholars of all ages enrolled in Sunday school	212
Number of teachers and officers	19

AMISH MENNONITES—(Joint Conference)

Meetinghouses	3
Bishops	3
Ministers	4
Deacons	2
Communicant members	760
Sunday school scholars of all ages enrolled	875
Teachers and officers, in three schools	80

OLD ORDER or CONSERVATIVE AMISH MENNONITES

Bishops in Lancaster county	8
Ministers, besides the bishops	31
Deacons in Lancaster county	11
Districts for divine worship (in private homes)	12
Members in the county	1,080

This table shows that within the borders of Lancaster county there are now dwelling and worshiping 14,170 Mennonites of all branches; and that within the scope of the Lancaster Conference there are 14,640 members of the several branches of the Church.

CHAPTER XIX

RECORD OF ORDINATIONS—BISHOPS, MINISTERS AND DEACONS

With Dates of Death and Ages

Andrews, Jacob, Strasburg	Minister, 1852 Died Dec. 3, 1873; aged 55 y.
Auker, Christian, Juniata	Minister Died 1849; aged 76 y.
Auker, Henry, Perry Co.	Minister, 1834 Died Sept. 24, 1866; aged 76 y.
Auker, Jonas, Perry Co.	Deacon Died June 18, 1895; aged 69 y.
Auker, Simon, Juniata	Minister, Dec. 21, 1897 Died Dec. 6, 1927; aged 79 y.
Auker, William, Juniata	Minister, Oct. 15, 1873 Bishop, Dec. 15, 1891 Died July 16, 1908; aged 79 y.
Bair, Reuben S., York	Minister, 1896 Died July 11, 1929; aged 73 y.
Bare, Martin, Mellingers	Minister Bishop, 1725; died 1758.
Bare, Martin, York and Canada	Minister
Bear, John, Hammer Creek	Before Revolution; died 1778.
Becker, Christian, Petersburg	Minister, 1837 Died Oct. 23, 1875
Beiler, David, Conestoga, A. M.	Minister, ; Bishop, 1837 Died
Blank, John, Conestoga A. M.	Minister, ; Bishop, 1831 Died 1835
Boehm, Jacob, New Danville	Deacon, before 1755; died 1781
Boehm, Martin, Pequea	Minister, 1758; Bishop, 1761 Died March 3, 1812; aged 87 y.
Boll, Joseph Sr., Erbs	Minister, March 21, 1895
Boll, Joseph Jr., Erbs	Minister, Aug. 13, 1915
Bomberger, Christian, Hammer Creek & Cumberland Co.	Minister, Feb. 20, 1831; Bishop, 1838 Died Feb. 4, 1871; aged 84 y.

Bomberger, Christian, Hammer Creek	Minister, 1838; Bishop, Jan. 12, 1860 Died Jan. 1, 1898; aged 79 y.
Bomberger, Christian, Hammer Creek	First minister in that place Died 1787.
Bomberger, Joseph, Cumberland	Minister Dillers Died Feb. 9, 1869; aged 67 y.
Bomberger, Tobias, Lebanon	Deacon, Dec. 27, 1927
Bowman, Garson L., Bowmansville	Deacon, 1883 Died Dec. 15, 1927
Bowman, Christian, Adamstown	Minister Died 1790; aged 66 y.
Bowman, Jesse, Canada, May City, Ia., and Pennsylvania	Minister, 18—; Bishop 1877
Bowman, Johannes, Mellingers	Minister and bishop before 1725 Died 1738
Bowman, John C., Canada	Minister, 1835 Died 1850
Bowman, Joseph, Alleghany	Minister, 1802; Canada 1816 Died Oct. 29, 1842
Bowman, Moses, Bowmansville	Deacon, 1854 Died 1883; aged 73 y.
Bowman, Noah, Bowmansville	Minister, Nov. 27, 1901 Died July 5, 1926; aged 52 y.
Bowman, Noah M., Bowmansville	Deacon, May 20, 1880 Died April 3, 1928; aged 75 y.
Bowman, Samuel, Pike	Minister (First Bishop of Bowmanites) Died January 17, 1902; aged 79 y.
Boyer, John, Mummasburg	Deacon, 1853 Died 1896; aged 84 y.
Boyer, Martin, Mummasburg	Deacon, Dec. 25, 1904.
Brackbill, Aldus, Lancaster	Deacon, Dec. 11, 1904 Minister, Dec. 29, 1907 Living at Harrisonburg, Va.
Brackbill, Benedict, Strasburg	Minister and Bishop in Europe Died April 27, 1720
Brackbill, Christian M., Pequea	Minister, Sept. 17, 1896 Bishop, Dec. 6, 1910
Brackbill, Ulrich, Strasburg	Minister Died Oct. 19, 1739
Brenneman, Adam, Landis Valley	Minister, Nov. 12, 1888 Died Feb. 16, 1898; aged 63 y.
Brenneman, Henry, Strasburg	Minister 1792 Died 1847
Brenneman, Melchior, Lancaster and Conoy	Minister and Bishop, 1717
Brenneman, Melchior, Goods	Second minister Died 1809; aged 83 y.

Brenner, Abraham K., Millersville	Deacon, Nov. 1913
Bressler, John F., Juniata	Minister, Dec. 4, 1904
Brilhart, J. A., Juniata and S. W. Conference	Minister, June 5, 1885
Brubacher, Jacob N., Mt. Joy	Minister, June 15, 1865 Bishop, Dec. 26, 1867 Died Oct. 9, 1913; aged 75 y.
Brubacher, John K., Rohrerstown	Deacon Died Sept. 6, 1885; aged 63 y.
Brubaker, Abraham, Strasburg	Minister, Sept. 10, 1874 Died Jan. 21, 1916; aged 71 y.
Brubaker, Abraham, Hammer Creek	Minister before 1890 Died Jan. 30, 1811; aged 80 y.
Brubaker, Abraham, Hammer Creek	Minister, 1810 Died Sept. 15, 1850; aged 76 y.
Brubaker, Abraham, Lebanon	Minister (not preaching) Died Oct. 10, 1886; aged 80 y.
Brubaker, Abraham, Derlach (Reformed Mennonite)	Minister, 1897
Brubaker, Ammon G., Juniata	Minister, March 17, 1919
Brubaker, A. K., Juniata	Deacon, June 14, 1913
Brubaker, Christian, Strasburg	Minister, March 19, 1916
Brubaker, David, Hammer Creek	Deacon, 1851 Died Feb. 24, 1884; aged 69 y.
Brubaker, David, Kraybills	Minister, 1848 Died Oct. 15, 1893; aged 79 y.
Brubaker, Isaac H., Mt. Joy	Minister, Aug. 15, 1907 Bishop, Aug. 25, 1921
Brubaker, Jacob, Snyder Co.	First Bishop Stauffer Branch Died 1852
Brubaker, Jacob, Rohrerstown	Minister, 1780; Bishop, 1783 Died Oct. 17, 1831; aged 80 y.
Brubaker, Jacob, Juniata	Deacon Died June 4, 1875; aged 62 y.
Brubaker, Jacob E., Lancaster	Minister, March 30, 1918
Brubaker, Jacob G., Juniata	Deacon, Aug. 8, 1922
Brubaker, Jacob K., Rohrerstown	Minister, 1859; Bishop, Nov. 25, 1875 Died March 15, 1879; aged 64 y.
Brubaker, Jacob S., Ephrata	Reformed Mennonite Deacon
Brubaker, John, Rohrerstown	Minister, 1829; Bishop, 1831 Died April 30, 1842
Brubaker, John, Rockton	Preacher, 1842; Bishop, 1850 Died 1888; aged 78 y.
Brubaker, John, Manheim	Minister, 183—; Bishop, 1861 Died Aug. 1, 1870; aged 75 y.
Brubaker, John B., Hernleys	Deacon, Dec. 24, 1891 Died Sept. 11, 1928; aged 79 y.

Brubaker, John K., Rohrerstown	Minister and evangelist Nov. 8, 1879 Died Aug. 22, 1898; aged 54 y.
Brubaker, John L., Missouri	Preacher, 1876 Died Jan. 6, 1924; aged 80 y.
Brubaker, Joseph, Pike (Stauffer)	Minister, 1866; Bishop, 1903 Died March 17, 1916; aged 78 y.
Brubaker, Joseph, Snyder Co.	Minister, living in Lancaster Co.
Brubaker, Menno, Juniata	Minister, Sept. 7, 1909
Brubaker, Michael, Snyder Co.	Bishop Stauffer Branch
Brubaker, Tobias, Mechanics Grove	Minister, Oct., 1888 Died Dec. 31, 1906; aged 64 y.
Bucher, Jacob F., Mummasburg	Minister, Nov. 4, 1897 Died March 16, 1926; aged 74 y.
Bucher, John B., Hammer Creek	Minister, Sept. 1, 1892
Bucher, Jonas W., Hammer Creek	Deacon, Sept. 21, 1873 Died Sept. 19, 1904; aged 76 y.
Buckwalter, Benjamin F., Kansas	Deacon, Dec. 13, 1908 Living in Iowa
Buckwalter, David, Mellingers	Minister, Aug. 8, 1876 Died March 2, 1906; aged 85 y.
Buckwalter, Henry, Mellingers	Minister Died Nov. 14, 1805; aged 65 y.
Buckwalter, Michael, Mellingers	Deacon Died 1876; aged 67 y.
Burkhart, Abraham, Cumberland	Minister, 1851 Died Dec. 25, 1890; aged 69 y.
Burkhart, Isaac, Cumberland	Deacon, Nov. 20, 1886 Died
Burkhart, Isaac G., Ohio	Minister, July 22, 1888 Died April 9, 1906; aged 66 y.
Burkhart, J. Paul, Cumberland	Minister, Aug. 20, 1920
Burkhart, Noah H., York Co.	Deacon, June 4, 1925
Burkholder, Aaron W., Weaverland Conference	Minister, June 14, 1928
Burkholder, Abraham, Groffdale	Minister; officiated as deacon Died Jan. 15, 1840; aged 71 y.
Burkholder, Abraham, Cumberland	Minister, 1885 Died March 17, 1917; aged 70 y.
Burkholder, Christian, Groffdale	Minister, 1770; Bishop, 1780 Died 1809; aged 63 y.
Burkholder, Christian, California	
Burkholder, C. R., Cumberland	Minister, 1890 Died Nov. 28, 1909; aged 61 y.
Burkholder, Dan. S., Weaverland	Deacon, Aug. 25, 1864 Died Aug. 3, 1915; aged 81 y.
Burkholder, Hans, New Danville	Bishop in Europe

Burkholder, John C., Cumberland	Deacon Died July 3, 1906; 79 y.
Burkholder, Joseph, New Danville	Minister, 1846; Bishop, Jan. 8, 1864 Died July 3, 1875; aged 72 y.
Burkholder, Joseph, Cumberland	Minister Died June 25, 1848; aged 47 y.
Burkholder, Joseph A., Dillers, Cumberland	Deacon, September, 1919
Burkholder, Peter, Virginia	Minister, Oct. 27, 1805; Bishop, 1837 Died Dec. 27, 1846; aged 63 y.
Burkholder, Ulrich, Bowmansville	Minister, 1785 Died 1804
Charles, Christian F., Mt. Joy	Deacon, June 17, 1898
Charles, Christian M., Habeckers	Deacon Feb. 22, 1928
Charles, Jacob M., Habeckers	Deacon
Charles, J. Clayton, Habeckers	Deacon, March 17, 1916 Died Dec. 15, 1927; aged 61 y.
Charles, John D., Kansas	Minister, May 4, 1908 Died Aug. 30, 1923; aged 45 y. Buried at Millersville
Charles, John K., Habeckers	Minister, July 24, 1913 Bishop, June 13, 1918
Charlton, W. F., Cumberland	Minister, March, 1910
Christopher, Charles, Byerland	Deacon, before 1755
Coble, Aaron G., Dauphin	Deacon, Oct. 28, 1915
Cockley, Reuben, Cumberland	Minister, Sept. 12, 1907 Died May 8, 1924; aged 67 y.
Danner, Richard, Hanover	Minister, Dec. 2, 1930
Darkes, John W., Lebanon	Deacon, July 14, 1921
Denlinger, Hiram, Lancaster	Reformed Mennonite Deacon
Denlinger, Jacob, Strasburg	Deacon, Aug. 9, 1849 Died Jan. 9, 1895; aged 73 y.
Diener, Daniel A., Kansas	Minister, Nov. 12, 1890
Diller, Francis, Cumberland	Minister (Early at Newville) Died Feb. 24, 1814; aged 71 y.
Diller, John, Cumberland	Deacon (Early at Newville) Died April 29, 1871; aged 83 y.
Doner, Jacob, Lebanon	Minister, ; Bishop, Died January 31, 1881; aged 75 y.
Durr, J. N., S. W. Conference	Minister, Feb. 5, 1872 Bishop, Nov. 26, 1873
Eberley, David, Lebanon	Deacon, One of the earliest, about 1835
Eberley, Joseph, Indiantown	Deacon, One of the earliest Died

Ebersole, Christian, Goods	Deacon Died, 1910
Ebersole, Daniel, Goods	Minister Died May 11, 1874; aged 53 y.
Ebersole, David, Goods	Deacon (Early) Died Feb. 14, 1861; aged 75 y.
Ebersole, Jacob, Goods	Minister, one of the early Died April 5, 1861; aged 74 y.
Ebersole, Jacob, Goods	Deacon Died Feb. 21, 1928; aged 69 y.
Ebersole, Jacob, Lebanon	Minister, Sept. 15, 1904
Ebersole, John G., Rissers	Minister, June, 1887 Bishop, Aug. 22, 1907
Ebersole, Levi L., Goods	Minister, 1875 Died Oct. 8, 1920; aged 80 y.
Ebersole, Peter, Rissers	Minister, 1830; Bishop, 1850 Died Dec. 12, 1870; aged 80 y.
Ebersole, Peter, Goods	Minister, 1867 Died Jan. 23, 1899; aged 77 y.
Ebersole, Peter L., Mountville	Minister, Dec. 31, 1903
Ebersole, Seth, Chestnut Hill	Minister, Aug. 15, 1918
Eby, Benjamin, Hammer Creek	Minister, 1833; Moved to Franklin Co. 1866 Died April 17, 1866; aged 68 y.
Eby, Benjamin, Canada	Minister, Nov. 27, 1809; Bishop, Oct. 11, 1812 Died June 28, 1853; aged 68 y.
Eby, Christian, Hammer Creek	Deacon (First in this section) Died Sept. 14, 1807; aged 73 y.
Eby, Ephraim, Lititz	Deacon, Sept. 23, 1884
Eby, Isaac, Pequea	Minister, Nov. 9, 1876 Bishop, June 6, 1878 Died June 17, 1910; aged 76 y.
Eby, Michael, Lebanon or Dauphin	Deacon Died March 9, 1830; aged 66 y.
Eby, Peter, Pequea	Minister, 1800 Bishop several years later Died April 6, 1843; aged 77 y.
Eby, Sem, Pequea	Deacon, 1869 Died 1881; aged 72 y.
Eby, Sem, Paradise	Deacon, Feb. 12, 1931
Enterline, Hiram, Rissers	Minister, Sept. 1, 1898
Erb, Henry, Bosslers	Deacon, March 19, 1914
Erb, Jacob, Kansas	Deacon, 1885 Died Oct. 11, 1908; aged 68 y.
Erb, John, Stricklers	Minister, 1887 Died May 6, 1913; aged 73 y.

Erb, John, Cumberland	Minister Died 1844
Erb, Tillman, Kansas	Minister, June 17, 1893 Bishop, Oct. 23, 1898 Died January 25, 1929; aged 63 y.
Esch, Dr. Christian D., India	Minister, Mar. 16, 1911 Bishop, Mar. 9, 1924 Died Feb. 20, 1931
Esch, Menno, Fairview, Mich.	Minister, December, 1906 Bishop, April 12, 1909
Eshleman, Abraham B., Millersville	Deacon, Oct. 22, 1885 Died August 9, 1918; aged 79 y.
Eshleman, Frank E., Lancaster	Reformed Mennonite Deacon
Eshleman, Henry W., Slate Hill	Deacon, 1898
Eshleman, Jacob, Paradise	Deacon, 1806
Fisher, Frederick, Juniata	Deacon many years. Richfield Died Dec. 24, 1921; aged 61 y.
Fisher, Henry, Mountville	Reformed Mennonite Minister
Flinchback, John S., Lebanon	Minister, Dec. 9, 1920
Forrey, Joseph, York	Minister, 1884 Died April 6, 1892; aged 71 y.
Forrey, Joseph S., York	Minister, June 1, 1903
Forrey, Samuel, Hanover	Deacon Died Feb. 17, 1917, aged 74 y.
Forrey, Theodore B., York	Minister, May 12, 1888 Died Oct. 16, 1918; aged 71 y.
Frantz, Christian, Landis Valley	Minister before 1800 Died 1832
Frantz, John, York Co.	Minister Died Sept. 11, 1881; aged 86 y.
Fry, Samuel, Bosslers	Deacon, Dec. 3, 1918 Minister, Dec. 9, 1920
Funk, Michael, Juniata	Minister, one of the earliest
Gable, Walter, York	Minister, April 11, 1929
Garber, Christian M., Mountville	Deacon, Feb. 22, 1928
Garber, Simon E., Bosslers	Minister, Jan. 7, 1907
Gehman, Abraham, Bowmansville	Preacher, May 25, 1874 Died Aug. 23, 1911; aged 63 y.
Gehman, Abraham, Bowmansville	Deacon, Jan. 19, 1928
Gehman, Benjamin, Weaverland	Deacon, 1820 Died June 3, 1836; aged 92 y.
Gehman, Christian, Adamstown	Deacon; Early Preacher, 1817 Died 1856; aged 81 y.
Gehman, Daniel, Adamstown	Deacon, April 4, 1774 Minister, 1792 Died 1809

Gehman, Daniel Jr., Adamstown	Deacon, 1800 Died 1859
Gehman, John, Indiantown	Deacon, 1807
Gehman, Joseph, Bowmansville	Preacher, June 9, 1843 Deacon, 1855 Died 1894; aged 84 y.
Gehman, Moses, Bowmansville	Preacher, Sept. 3, 1912
Gehman, Samuel Sr., Juniata	Minister, 1854 Died 1889; aged 79 y.
Gehman, Samuel Jr., Juniata	Minister, Dec. 26, 1890 Died Dec. 25, 1902; aged 70 y.
Geigley, Amos, Fairfield	Minister, March 31, 1907
Geigley, Isaac W., Bowmansville	Minister, Nov. 24, 1926
Gilmore, Isaac, Juniata	Minister, early
Gingrich, Isaac, Lebanon	Minister; Bishop Died Aug. 13, 1892; aged 69 y.
Gingrich, Jacob, Lebanon	Deacon, Aug. 1, 1905 Died Aug. 1, 1922; aged 70 y.
Gingrich, Michael, Lebanon	Minister; Bishop Died March 2, 1860; aged 68 y.
Gish, Daniel N., Millersville	Minister, July 25, 1907
Gochnauer, John H., Petersburg	Minister, Aug. 15, 1922
Good, Christian, Bowmansville	Minister, 1820 Died Aug. 30, 1838; aged 59 y.
Good, David, Indiana	Deacon Died March 16, 1864; aged 60 y.
Good, George N., Weaverland	Minister, Dec. 20, 1928
Good, Henry G., Bowmansville	Minister, Oct. 24, 1887 Died Nov. 10, 1915; aged 70 y.
Good, Israel B., Weaverland	Minister, Dec. 17, 1903
Good, Jonas, Bowmansville	Deacon Died May 9, 1880; aged 67 y.
Good, Samuel, Bowmansville	Minister, 1839 Died Jan. 11, 1886; aged 72 y.
Gottshall, Moses, Bowmansville	Minister and Bishop General Conference Mennonites Died
Graham, George Y., Pequea	Deacon, Dec. 21, 1921 Minister, Dec. 18, 1930
Graybill, Christian, Juniata	Minister, 1828; Bishop Died Feb. 10, 1876; aged 86 y.
Graybill, Clayton A., Martinsburg, Pa.	Preacher, Oct. 5, 1914
Graybill, Floyd S., Groffdale	Deacon, Oct. 14, 1914
Graybill, Jacob S., Juniata	Minister, Oct. 15, 1849; Bishop, 1854 Died May 1, 1892; aged 75 y.

Graybill, John, Juniata	Minister, 1788; Bishop Died, 1839
Graybill, John G., Juniata	Deacon Died Aug. 15, 1872
Graybill, J. Paul, Weaverland	Minister, Aug. 26, 1920 Philadelphia Mission
Graybill, Joseph S., New Holland	Deacon, August 25, 1926
Graybill, Simon E., Freeport, Ill.	Preacher, Sept. 27, 1903
Graybill, Solomon S., Juniata	Minister, Jan. 1, 1878
Graybill, Thomas, Juniata	Minister Died
Graybill, William, Juniata	Minister, 1868 Died Sept. 6, 1902; aged 70 y.
Graybill, William W., Juniata	Minister, Sept. 13, 1904 Bishop, Nov. 13, 1906
Greider, Jacob, Mt. Joy	Deacon, June 17, 1883 Died Jan. 13, 1931; aged 96 y.
Greider, Johannes, Chestnut Hill	Minister, 1800 Died March, 1830
Greider, John M., Ohio	Deacon, 1861; Minister, 1862 Bishop, 1872 Died Oct. 14, 1891; aged 68 y.
Groff, Aaron L., Mellingers	Deacon, Nov. 29, 1921
Groff, Abraham, Strasburg	Ref'md Men. Deacon, May 30, 1812
Groff, Elias, Strasburg	Minister, Sept. 23, 1871 Died Feb. 16, 1924; aged 86 y.
Groff, Landis, Strasburg	Deacon, June 5, 1930
Grove, Harvey, Hanover	Minister, July 1, 1919
Grove, Samuel, Hanover	Deacon, about 1882 Died 1894; aged 69 y.
Grove, Walter C., Washington	Deacon, Dec. 13, 1925
Habacker, David, New York	Minister, Aug. 6, 1834 Died Sept. 9, 1889; aged 98 y.
Habacker, Jacob C., Habeckers	Minister, July 23, 1908
Hagy, Henry S., Hernleys	Deacon, Sept. 29, 1914
Haldeman, Abraham, Juniata	Minister, Chester Co., 1830 Minister, Juniata Co., 1842; Bishop Died March 30, 1865; aged 84 y.
Harbold, Chester, Slate Hill	Minister, Dec. 4, 1930
Harbold, Jesse, York	Minister, Nov. 10, 1914
Harnish, Aaron B., New Danville	Minister, Sept. 8, 1904
Harnish, Jacob B., Petersburg	Deacon, 1860 Died Aug. 28, 1917; aged 89 y.
Harnish, Jacob F., Strasburg	Deacon, June 1, 1922 Minister, Jan. 31, 1929

Harnish, John B., New Danville	Minister, Dec. 28, 1865 Died May 22, 1909
Harnish, Michael H., Lancaster	Deacon, New Mennonites
Hartman, Jacob, Mellingers	Minister, 1760 Died March 18, 1796; aged 82 y.
Hartz, Moses, Conestoga	Minister, ; died May 17, 1916
Haverstick, Harry H., Habeckers	Minister, Jan. 23, 1907 Died Feb. 25, 1916; aged 59 y.
Heatwole, David, Virginia	First deacon in Shenandoah Valley Died April 8, 1842; aged 75 y.
Heatwole, Lewis J., Virginia	Minister, June 26, 1887 Bishop, May 2, 1892
Heisey, William, Kauffmans	Aug. 4, 1925
Heller, Henry D., Mellingers	Deacon, Oct. 19, 1876 Died Aug. 13, 1924; aged 77 y.
Hernley, Ephraim, Goods	Sept. 8, 1921
Hernley, Peter E., Hernleys	Deacon (early) Died May 8, 1842; aged 53 y.
Herr, Abraham B., New Danville	Minister, Sept. 2, 1875; Bishop, June 8, 1899; died Apr. 11, 1925; aged 80 y.
Herr, Amos, Pequea	Minister, 1850 Died June 19, 1897; aged 81 y.
Herr, Benjamin, Pequea	Minister, 1838; Bishop, 1856 Died Aug. 25, 1888; aged 87 y.
Herr, Christian, Pequea	Minister in Europe, Bishop in America Died
Herr, Christian, Cumberland	Minister; died 1865; aged 58 y.
Herr, Christian, Pequea	Deacon, 1823; Minister, 1835; Bishop, 1840; died June 23, 1853; aged 83 y.
Herr, Christian, Millersville	Minister, Sept. 4, 1842 Died Aug. 26, 1880; aged 68 y.
Herr, David, Millersville	Deacon, 1823 Died Jan. 6, 1873
Herr, David, Millersville	Deacon; died July 28, 1850
Herr, David, Hanover	Deacon, May 3, 1897
Herr, Francis, Strasburg	Founder of New Mennonite Church Died Jan. 2, 1810; aged 62 y.
Herr, Frank M., Pequea	Minister, Sept. 23, 1897
Herr, Hans, Pequea	Minister and Bishop in Europe Died 1725; aged 86 y.
Herr, Harry L., New Danville	Deacon, March, 1906
Herr, Jacob, Cumberland	Minister, 1873 Died April 15, 1907; aged 63 y.
Herr, John, New Danville	Deacon, before 1755
Herr, John, Pequea	Minister; died 1783

Herr, John, Strasburg	Minister and Bishop; died 1797
Herr, John, Mechanics Grove	Deacon, March 12, 1931
Herr, John, Strasburg	Minister and Bishop, May 30, 1812 Died May 3, 1850; aged 68 y. (First minister after his father, and first bishop of the New Mennonite Church)
Hershey, Andrew, Rohrerstown	Minister Died 1792; aged 90 y.
Hershey, Andrew, York Co.	Deacon Died March 21, 1904; aged 87 y.
Hershey, Benjamin, York Co.	Minister, about 1853 to 1863 Died
Hershey, Benjamin, Rohrerstown	Minister and Bishop in Europe Died July 29, 1789; aged 92 y.
Hershey, Benjamin, Rohrerstown	Minister and Bishop to succeed his father; died in 1812
Hershey, Benjamin, Rohrerstown	Deacon; moved to Ohio in 1823
Hershey, Benjamin, Manheim	Minister Died May 6, 1842; aged 74 y.
Hershey, Charles L., Pequea	Minister, Jan. 14, 1926
Hershey, Christian, Habeckers	First minister. Came from Europe in 1739.
Hershey, David, Manheim	Deacon, June 1, 1868 Died Dec. 3, 1898; aged 82 y.
Hershey, Ira L., Pequea	Minister, Dec. 1, 1920
Hershey, Isaac, York Co.	Minister Died Jan. 28, 1880; aged 48 y.
Hershey, Isaac E., Pequea	Deacon, April 18, 1895
Hershey, Jacob, York Co.	Minister, 1864 Died May 10, 1911; aged 77 y.
Hershey, Jacob H., Lititz	Minister, 1893
Hershey, Jacob, Kraybills	Minister, 1790 Died Oct 12, 1819; aged 72 y.
Hershey, Jacob, Pequea	Minister, Aug. 8, 1843 Died in 1883; aged 80 y.
Hershey, Jacob R., Pequea	Minister, 1858 Died in 1910; aged 92 y.
Hershey, John, Pequea	Deacon Died Nov. 23, 1850; aged 78 y.
Hershey, John, Pequea	Deacon, 1855 Died March 19, 1869; aged 58 y.
Hershey, Joseph, Pequea	Minister; Bishop, 1850 Died April 2, 1856; aged 64 y.
Hershey, Joseph, York Co.	First minister at Hershey's M. H. York Co.; died May 31, 1852; aged 69 y.

Hershey, Joseph, York Co.	Son of first minister Died July 7, 1874; aged 67 y.
Hershey, Landis, Pequea	Deacon, June 14, 1898
Hershey, Samuel, Manheim	Deacon Died April 25, 1893; aged 83 y.
Hershey, Tobias K., Missionary	Minister, October 20, 1912 Bishop, Aug. 16, 1925
Hertzler, Benjamin, Millersville	Minister, May 12, 1881 Died Oct. 28, 1906; aged 77 y.
Hertzler, Christian, Conestoga	Deacon
Hess, Amos, Mt. Joy	Minister, Aug. 26, 1926
Hess, Benjamin, Landis Valley	Deacon, June 10, 1909
Hess, Benjamin S., Hammer Cr.	Deacon, Jan. 7, 1897 Died Sept. 28, 1929; aged 65 y.
Hess, Christian, Cumberland	Minister, Aug. 12, 1924
Hess, Christian, Pequea	Minister before 1800
Hess, Jacob G., Millersville	Minister, March 2, 1922
Hess, John, Hammer Creek	Minister, 1800 Died Nov. 27, 1830; aged 62 y.
Hess, John, Hammer Creek	Minister, Jan. 28, 1866 Died Nov. 15, 1897; aged 69 y.
Hess, John S., Hess	Minister, Aug. 14, 1919
Hess, John W., Akron	Minister, Nov. 8, 1908
Hess, Jonas, Lititz	Minister, Sept. 5, 1889 Died March 30, 1919; aged 78 y.
Hess, Maris, Byerland	Minister, Jan. 11, 1923
Hess, Samuel, Donegal	Minister and Bishop; died in 1819
Hess, Samuel, Cumberland	Minister, Sept. 19, 1879
Hiestand, Martin K., Rissers	Deacon, Sept. 20, 1918
Hollinger, John, Weaverland	Deacon, Dec. 7, 1875 Died Feb. 28, 1906; aged 76 y.
Homsher, David, Strasburg	Minister, 1835 Died May, 1855; aged 55 y.
Hoover, Abraham N., Groffdale	Minister, Dec. 1, 1927
Hoover, Amos H., Pequea	Minister, April 18, 1895
Hoover, Benjamin F., Groffdale	Deacon, Sept. 9, 1919
Horning, Benjamin, Bowmansville	Minister, March 30, 1867 Died Nov. 3, 1907; aged 80 y.
Horning, George, Bowmansville	Preacher, June 10, 1925
Horning, Joseph, Bowmansville	Deacon, 1905
Horning, Moses G., Weaverland	Preacher, June 4, 1891; Bishop, June 4, 1914
Horst, Abraham, Hernleys	Minister, 1868 Died Aug. 15, 1905; aged 84 y.
Horst, Amos S., Ephrata	Minister, July 19, 1918.
Horst, Frank W., Weaverland	Minister, Feb. 25, 1908

Horst, Henry W., Weaverland	Minister, Sept. 10, 1914
Horst, Jacob M., Hammer Creek	Deacon, June 21, 1928
Horst, Jacob S., Lebanon	Minister Died Nov. 2, 1909; aged 67 y.
Horst, Joseph, Pequea	Minister, 1795 Died Nov., 1856; aged 82 y.
Horst, Michael, Kraybills	Deacon, 1820 Died Nov. 23, 1830; aged 79 y.
Horst, Michael, Maryland	Minister, 1854; Bishop, 1868 Died June 9, 1900; aged 75 y.
Horst, Michael, Ohio	Minister, Oct. 20, 1877; Bishop, 1880 Died Oct. 16, 1916; aged 84 y.
Horst, Noah W., Hammer Creek	Minister, Aug. 5, 1925
Hostetter, Abraham, York Co.	Minister, 1860 Died Feb. 14, 1868; aged 47 y.
Hostetter, Carl, Landis Valley	Minister, June 4, 1852 Died Jan. 5, 1904; aged 88 y.
Hostetter, Christian, Kraybills	Deacon, 1832 Died Nov. 8, 1847; aged 82 y.
Hostetter, David M., Pequea	Minister, Dec. 9, 1886 Died Aug. 25, 1899; aged 62 y.
Hostetter, Jacob, Lancaster	Preacher and Bishop in Europe Died in 1761, in Manor township
Hostetter, Jacob, Manheim	Minister, 1807; Bishop, 1831 Died April 6, 1865; aged 90 y.
Hostetter, Jacob K., York Co.	Minister, May, 1881 Died 190—
Hostetter, John, York Co.	Minister; Bishop, 1845 Died Oct. 5, 1866; aged 75 y.
Hostetter, Joseph, Groffdale	Minister, 192—; Bishop Aug. 4, 1927
Howery, Edward, Willow Street	Deacon in New Mennonite Church
Huber, David,	Owner of the Old Herr House
Huber, Landis, Hammer Creek	Deacon, Feb. 21, 1924
Huddle, Paul, Cumberland	Minister, June 21, 1927
Hursh, Eli, York Co.	Minister, May 9, 1891 Died April 27, 1901; aged 61 y.
Hursh, Eli, York Co.	Minister Weaverland Conference
Kagy, Jacob, Hanover	Minister (Early)
Kauffman, Amos G., Petersburg	Deacon, Feb. 1, 1898
Kauffman, Andrew, Habeckers	Minister before 1800 Died March 26, 1845
Kauffman, Andrew, Habeckers	First deacon at Masonville Died in 1888; aged 87 y.
Kauffman, Christian, Habeckers	Minister Died in 1862

Kauffman, Christian, Rohrerstown Habeckers	Minister, 1799 Died Feb. 11, 1849; aged 87 y.
Kauffman, Hiram G., Landisville	Minister, June 14, 1894
Kauffman, Isaac, Habeckers (Moved to Petersburg)	Deacon, 1861 Died March 12, 1888; aged 87 y.
Kauffman, Isaac, York Co.	Minister Died March 29, 1893; aged 69 y.
Keener, Benjamin L., Bosslers	Preacher, June 21, 1927
Keener, John, Strasburg	Deacon, April 12, 1885
Kendig, Abraham, Groffdale	Deacon; died April 20, 1882
Kendig, John, Habeckers	Minister Died 1849; aged 53 y.
Kendig, Samuel, Strasburg	Deacon, 1835; died Jan. 9, 1879
Kennel, Isaac G., Millwood	Deacon, May 21, 1922
Kennel, John A., Millwood	Minister, Nov. 11, 1917
Kennel, John P., Millwood	Deacon, May 13, 1888 Died April 27, 1902; aged 53 y.
Kohr, John, Lancaster	Minister and Bishop, New Mennonite Church
Krall, Christian S., Kralls	Deacon Died Aug. 27, 1922; aged 80 y.
Kraybill, B. Lehman, Mt. Joy	Minister, Jan. 30, 1913 Died March 6, 1926; aged 33 y.
Kreider, Benjamin H., Mountville	Deacon, Aug. 16, 1906 Died Feb. 8, 1918; aged 50 y.
Kreider, Frank N., Petersburg	Minister, Jan. 12, 1907
Kreider, Jacob L., Lancaster	Reformed Men. Minister and Bishop
Kreider, Johannes, Mellingers	Minister, about 1800 Died Aug. 10, 1847; aged 63 y.
Kreider, John M., Missouri	Minister, Feb. 10, 1898 Bishop, Sept. 29, 1912
Kreider, Tobias, Mellingers	Minister, Sept. 10, 1847 Died Nov., 1864; aged 53 y.
Kreider, Tobias, Mellingers	Deacon, early as 1767 Died March, 1791
Kurtz, Jacob, Juniata	Minister, 1863 Died in 1890; aged 73 y.
Kurtz, John S., Juniata	Minister, May 18, 1886 Died in Lancaster county March 25, 1927; aged 68 y.
Landis, Abraham, Strasburg	Minister, May 30, 1912 New Mennonite Church Died in 1861; aged 81 y.
Landis, Abraham A., Ephrata	Deacon, 23, 1922 Minister, Aug. 22, 1923
Landis, Benjamin, Mellingers	Minister (before 1746) Died in 1781

Landis, David L., Mellingers	Minister, Nov. 7, 1811
Landis, Ira D., Landis Valley	Minister, Aug. 18, 1921
Landis, John, Goods	Deacon Died March 9, 1877; aged 62 y.
Landis, John, Strasburg	Minister; died at age of 77 y. New Mennonite Church
Landis, John B., Petersburg	Minister, Oct. 18, 1849 Died April 26, 1902; aged 82 y.
Landis, John E., Goods	Minister, Sept. 8, 1898
Landis, John L., Mellingers	Minister, Dec. 27, 1865 Died July 20, 1914; aged 82 y.
Landis, Noah L., Landis Valley	Minister, July 15, 1898 Bishop, Feb. 2, 1905
Landis, Sanford B., Mellingers	Minister, Nov. 24, 1896 Died June 14, 1926; aged 58 y.
Landis, Simon B., Elizabethtown	Minister, Feb. 19, 1909
Lantz, D. Parke	Missionary to South America since June 29, 1921. Minister, Feb. 24, 1924.
Lauver, Jacob M., Juniata	Deacon, Sept. 23, 1924
Lauver, Joseph, Juniata	Deacon, May 18, 1886 Died Sept. 11, 1914; aged 85 y.
Lauver, William G., Juniata	Minister, Nov. 28, 1917 Missionary to South America, 1921
Leaman, David, Landis Valley	Deacon, 1880 Died April 2, 1909; aged 78 y.
Leaman, J. Clayton, Lancaster	Deacon in New Mennonite Church
Leaman, John, Hernley	Minister, before 1775; died in 1790
Leaman, Samuel S., Manheim	Deacon, Aug. 15, 1927
Lefever, Christian, Petersburg	Minister, Dec. 4, 1902 Died Feb. 14, 1920; aged 58 y.
Lefever, Daniel, Landis Valley	Minister, 1852; served 8 years Died April 3, 1898; aged 76 y.
Lefever, John M., Landis Valley	Minister, Sept. 30, 1894 Died April 3, 1927; aged 78 y.
Lehman, Benjamin, Millersville	Minister, Aug. 12, 1862 Died Sept. 17, 1904; aged 87 y.
Lehman, Benjamin, Rissers	Minister, April 21, 1866 Died Nov. 23, 1907; aged 84 y.
Lehman, Benjamin, Cumberland	Deacon (early) Died May 11, 1867; aged 73 y.
Lehman, Christian, Habeckers	Minister, May 15, 1917
Lehman, Daniel N., Millersville	Minister, Dec. 20, 1898; Bishop, Dec. 22, 1921; died July 12, 1925; aged 72 y.
Lehman, Harvey, York Co.	Minister, Dec. 5, 1918
Lehman, Jacob, Cumberland	Deacon (before 1818)
Lehman, John, Cumberland	Minister (early)

Lehman, John, Stauffers	Deacon (one of the first)
Lehman, Peter, Stauffers	Deacon, 1884 Died Oct. 11, 1911; aged 85 y.
Lehman, Samuel, Hernley	Deacon, 1842 Died April 6, 1869; aged 75 y.
Leiter, George, Juniata	Minister of Leiter Branch Died in 1872; aged 89 y.
Leiter, Samuel, Juniata	Minister, Oct. 24, 1890
Light, George, Lebanon	Minister (early) Died March 5, 1890; aged 83 y.
Lintner, Benjamin G., Lancaster	Deacon in New Mennonite Church
Longenecker, Harry L., Stricklers	Minister, Aug. 7, 1913
Longenecker, Henry E., Chestnut Hill	Minister, Feb. 19, 1880 Died Jan. 1, 1928; aged 74 y.
Longenecker, John B., Bosslers	Deacon, 1863 Died Sept. 1, 1898; aged 81 y.
Loose, Harvey H., York Co.	Minister, Dec. 1, 1894
Lutz, Abraham B., Mt. Joy	Deacon, Sept. 24, 1904 Died Aug. 7, 1922; aged 59 y.
Lutz, Henry E., Mt. Joy	Minister, March 16, 1922 Bishop, March 6, 1930
Mack, Andrew S., Boyertown	Minister, Sept. 22, 1863; Bishop, 1877; died Nov. 3, 1917; aged 81 y.
Mack, Noah H., New Holland	Minister, Aug. 30, 1900; Bishop, Jan. 23, 1919; present bishop of Adams-York District
Martin, Abraham L., Pequea	Minister, Aug. 5, 1913 Bishop, April 28, 1921
Martin, Abraham, Goods	Deacon, 1876; died Jan. 18, 1901
Martin, Abraham, Groffdale	Minister, Oct. 4, 1847 Died Aug. 18, 1889; aged 90 y.
Martin, Amos H., Meadow Valley	Minister, Oct. 11, 1927
Martin, B. Frank, Weaverland	Minister, Dec. 16, 1926
Martin, Christian, Masonville	Deacon; died Feb., 1851
Martin, Christian Z., Columbia	Minister, June 10, 1923
Martin, David, Cumberland	Minister, 1840 Died March 7, 1865; aged 74 y.
Martin, Elam C., Pike	Minister, 1903; Bishop, Nov. 24, 1921; died Mar. 5, 1928; aged 52 y.
Martin, Elias, Indiana	Deacon Died June 20, 1909; aged 66 y.
Martin, Eli W., Terre Hill	Minister, M. B. C.
Martin, Elmer G., Mellingers	Minister, Sept. 8, 1926
Martin, Henry, Weaverland	Deacon, Nov. 4, 1840 Died July 16, 1875; aged 68 y.
Martin, Henry, Cumberland	Minister (first at Slate Hill)

Martin, Henry, Weaverland	Minister, 1770; Bishop, 1809 Died April 27, 1825; aged 63 y.
Martin, John H., Groffdale	Deacon, Aug. 6, 1878 Died June 2, 1911; aged 84 y.
Martin, John W., Indiana	Minister and bishop, 1899, at Yellow Creek (Branch)
Martin, Jonas H., Weaverland	Minister, Dec. 7, 1876; Bishop, May 31, 1881; died July 3, 1925; aged 86 y.
Martin, Joseph, Weaverland	Deacon, 1830 Died April 26, 1848; aged 63 y.
Martin, Joseph H., Franklin Co.	Minister, Nov. 25, 1895
Martin, Michael, Landis Valley	Deacon, 1855 Died Aug. 28, 1885; aged 88 y.
Martin, Samuel D., Weaverland	Deacon, Jan. 3, 1906
Mast, Aaron, Millwood	Deacon, Nov. 23, 1919; Minister, Nov. 6, 1921; bishop and evangelist; living at Westover, Md.
Mast, Daniel, Conestoga	Minister (for many years) Died Aug. 18, 1883; aged 80 y.
Mast, David, Conestoga	Deacon
Mast, Jacob, Conestoga	Minister; Bishop, 1788 Died in 1808; aged 70 y.
Mast, John, Conestoga	Deacon
Mast, John P., Conestoga	Minister, before 1840; Bishop, 1865 Died June 11, 1888; aged 62 y.
Mast, John S., Conestoga	Minister, May, 1894 Bishop, Oct. 18, 1908
Mellinger, Jacob H., Paradise	Minister, Jan. 3, 1911
Mellinger, Martin, Mellingers	Deacon, 1790 Died Oct. 28, 1842; aged 80 y.
Metzler, Abraham, Blair Co.	Minister, 1897; Bishop, Sept. 16, 1906; died Apr. 9, 1924; aged 62 y.
Metzler, Abraham Jr., Blair Co.	Minister, Nov. 16, 1924
Metzler, Abraham, Mechanics Grove	Minister, Sept. 19, 1916
Metzler, Daniel S., Hernleys	Deacon, Feb. 2, 1901
Metzler, Henry, Strasburg	Minister, soon after 1800 Died Nov. 20, 1837; aged 75 y.
Metzler, Herman H., Erbs	Deacon, Jan. 12, 1928
Metzler, Isaac, Blair Co.	Minister; Bishop, Oct. 26, 1924
Metzler, Martin G., Erismans	Minister, July 26, 1923
Metzler, Samuel, Metzlers	Deacon, July 27, 1905
Metzler, Valentine, Lancaster and Pequea	Minister and Bishop in Europe Died July 24, 1783; aged 57 y.
Miller, Amos B., Mechanics Grove	Deacon, Sept. 22, 1903 Died in 1919; aged 77 y.
Miller, Daniel E., Mt. Joy	Deacon, Aug. 3, 1922

Miller, David Z., Stricklers	Minister, Dec. 28, 1905
Miller, Henry L., Goods	Deacon, Sept. 20, 1890 Died May 23, 1899; aged 87 y.
Miller, Ira Z., Goods	Minister, June 29, 1916
Miller, John C., Hanover	Minister, Nov. 25, 1892 Died Nov. 14, 1913
Miller, Martin, New Danville	Minister, October, 1858 Died June 11, 1880; aged 82 y.
Miller, Martin L., Goods	Deacon, 1910; died 1822; aged 76 y.
Mosemann, David H., Lancaster	Minister, June 30, 1907
Mosemann, Jacob, Bowmansville	Minister, 1822; Bishop, 1825, in Baden, Germany; came to America, 1852; died July 13, 1876; aged 81 y.
Mosemann, John H., Lancaster	Minister, Sept. 11, 1904; Bishop, July 29, 1926
Moyer, Jacob, Rissers	Deacon, 1821 Died Feb. 8, 1879; aged 90 y.
Moyer, Martin, York Co.	Minister
Mumma, Christian, Shopes	Deacon Died March 26, 1896; aged 84 y.
Mumma, Jacob, Cumberland	Deacon, 1850; Minister, Dec. 25, 1877; died Nov. 9, 1886; aged 77 y.
Mumma, John, Rissers	Minister, 1815; Bishop, 1825
Musser, Benjamin, Mt. Joy	Minister, 1878
Musser, Christian, Chestnut Hill	Deacon Died Feb. 19, 1830; aged 68 y.
Musser, Henry, Rohrerstown	Minister, Reformed Church
Musser, Peter, Bowmansville	Minister, 1860 Died Feb. 23, 1874; aged 53 y.
Musser, Samuel, Bowmansville	Deacon, Oct. 3, 1905
Myers, Amos, Mummasburg	Minister, Dec. 4, 1910
Myers, Jacob, Hammer Creek	Minister (before 1800)
Myers, John B., Mechanics Grove	Minister, Feb. 19, 1907
Myers, Martin, Landis Valley	Minister, 1832; died Oct. 4, 1873
Myers, Samuel B., Mummasburg	Minister, 1869 Died Aug. 6, 1899; aged 78 y.

Nagele, Hans Rudolph, Groffdale	**Minister, 1720 to 1724**
Neff, Jacob, Pequea	Minister; died Feb. 16, 1814
Newcomer, Abraham, Habeckers	Deacon, April 20, 1899 Died Sept. 5, 1923; aged 81 y.
Newcomer, Christian, Chestnut Hill	Deacon, 1831 Died Feb. 24, 1884; aged 75 y.
Newcomer, Jacob, Habeckers	Deacon; died in 1861; aged 60 y.

Newcomer, Jacob K., Habeckers	Minister, Oct. 18, 1883 Died Sept. 29, 1919; aged 87 y.
Newcomer, Norman, Chestnut Hill	Deacon, Jan. 1, 1920
Newswanger, Emanuel, Weaverland	Minister, Jan. 12, 1869; served till 1882; died May 28, 1905; aged 72 y.
Newswanger, Emanuel, Dillers, Cumberland Co.	Second minister (serving) Died April 15, 1846; aged 88 y.
Newswanger, Jacob, Weaverland	Minister, 1815 Died in 1835; aged 53 y.
Nissley, Amos R., Mt. Joy	Historian Died July 11, 1925
Nissley, Christian, Kraybills	Minister, 1803; Bishop, 1820 Died Dec. 30, 1831; aged 54 y.
Nissley, Christian, Kraybills	Minister, Oct. 7, 1832 Died Aug. 6, 1882; aged 87 y.
Nissley, Ephraim N., Kraybills	Minister, Feb. 6, 1879 Died March 9, 1907; aged 66 y.
Nissley, Henry S., Kraybills	Deacon, April 16, 1879 Died Feb. 6, 1907; aged 80 y.
Nissley, John, Kraybills	Deacon, 1843 Died Oct. 22, 1885; aged 84 y.
Nissley, John, Kraybills	Deacon, 1789 Died Oct. 19, 1819; aged 69 y.
Nissley, John, Stricklers	Deacon (early) Died Aug. 4, 1825; aged 79 y.
Nissley, John, Kraybills	Minister; died in 1847; aged 61 y.
Nissley, Joseph, Goods	Deacon, June 2, 1925
Nissley, Joseph, Altoona	Minister, Dec. 28, 1920
Nissley, Martin, Kraybills	Minister, 1832 Died Nov. 9, 1834; aged 50 y.
Nissley, Peter, Kraybills	Minister, Oct. 30, 1836 Died Jan. 16, 1890; aged 87 y.
Nissley, Peter R., Kraybills	Minister, June 6, 1904; Bishop, Dec. 26, 1911 Died May 17, 1921; aged 58 y.
Nissley, Samuel, Kraybills	Minister, 1790; Bishop, 1800 Died May, 1838; aged 77 y.
Nolt, Aaron G., Groffdale	Deacon Died March 22, 1919; aged 53 y.
Nolt, Christian S., Landisville	Minister, Reformed Mennonite
Nolt, Elias, Groffdale	Minister, 1868 Died March 16, 1900; aged 75 y.
Nolt, Eli O., Groffdale	Deacon, June 19, 1927
Nolt, Isaac H., Weaverland	Deacon, Aug. 12, 1913
Nolt, Michael, Groffdale	Deacon, Aug. 9, 1904 (oldest member of Lancaster Conference)

Oberholtzer, Abraham, Shopes	Deacon Died March 12, 1915; aged 62 y.
Oberholtzer, Christian, Shopes	Minister (one of the first) Died in 1821
Oberholtzer, Hans, Bowmansville	Deacon, 1792; died in 1803
Oberholtzer, Jacob, Bowmansville	Bishop of General Conference Mennonites of Montgomery county Died April 7, 1888; aged 62 y.
Oberholtzer, John, Shopes	Minister, 1826; died Jan. 13, 1866
Oberholtzer, Samuel, Rissers	Deacon, Dec. 25, 1900 Minister, May 21, 1903 Died June 26, 1931; aged 71 y.
Oberholtzer, Walter, Rissers	Minister, Feb. 5, 1931
Ott, Solomon, Bowmansville	Minister, 1859 (General Conference) Died April 7, 1913; aged 82 y.
Pierce, Frank L., Rheems	Deacon, Aug. 2, 1903 Died July 2, 1918; aged 55 y.
Plank, Peter, Conestoga	Minister; Bishop, 1808; died in 1831
Ramer, Jacob, Juniata	Minister, Aug. 1, 1895; moved to Canada in 1905
Ranck, Adam, Mellingers	Minister, 1862 Died in 1882; aged 75 y.
Ranck, John K., Pequea	Minister, Aug. 19, 1878 Died March 11, 1896; aged 55 y.
Reist, Peter, Lebanon	Deacon Died March 30, 1856; aged 62 y.
Ressler, Jacob A., Scottdale	Minister, July 28, 1895 Bishop, Jan. 5, 1899 Missionary to India 1899
Risser, Abraham, Hernleys	Minister, July 14, 1927
Risser, Christian, Hammer Creek	Minister, 1800; died Aug. 18, 1826
Risser, Christian, Hammer Creek	Minister, April 6, 1874 Bishop, Jan. 16, 1896 Died May 20, 1910; aged 85 y.
Risser, Jacob, Lebanon	Deacon, 1866 Died Aug. 20, 1900; aged 75 y.
Risser, John, Hammer Creek	Minister, April 21, 1851 Died Nov. 20, 1873; aged 72 y.
Risser, John, Rissers	Minister, 1820 Died July 20, 1870; aged 83 y.
Risser, Martin, Doner	Minister, Aug. 22, 1891 Died Feb. 26, 1926; aged 74 y.
Risser, Noah W., Rissers	Minister, June 3, 1919 Bishop, Feb. 26, 1920
Risser, Peter, Rissers	Minister, 1737 Died, Feb., 1804; aged 91 y.
Risser, Peter, Chestnut Hill	Minister many years Died June 21, 1864; aged 67 y.

Risser, Peter S., Goods	Deacon, 1914 Died Nov. 13, 1930; aged 72 y.
Rissler, Aaron, Pike	Minister
Rissler, Jacob, Pike	Deacon Died March 28, 1906; aged 68 y.
Rissler, Moses, Pike	Deacon
Rissler, Philip, Pike	Minister; Bishop; Died Feb. 12, 1929; aged 80 y.
Rohrer, Ephraim, Habeckers	Deacon, 1861 Minister, Aug. 11, 1881 Died June 14, 1891; aged 80 y.
Rohrer, John, Petersburg	Minister, Oct. 20, 1892 Died Dec. 6, 1908; aged 81 y.
Roth, Abraham, York and Adams County	Minister and First resident Bishop Died Sept. 13, 1854; aged 81 y.
Roth, Reuben, Mummasburg	Deacon, June 25, 1894 Died
Roth, Samuel, York and Adams County	Minister, 1869 Died June 3, 1894; aged 62 y.
Rupp, George, Slate Hill	Minister, 1838 Died Oct. 27, 1888; aged 90 y.
Rupp, Henry, Slate Hill	Minister, 1810 Died 1829; aged 58 y.
Rupp, Henry, Slate Hill	Deacon, Jan. 17, 1878 Died Jan. 14, 1898; aged 71 y.
Rutt, Abraham, Stricklers	Deacon, 1896 Died March 21, 1898; aged 60 y.
Rutt, Edwin, Stricklers	Deacon, June 19, 1898
Rutt, Martin, Bosslers	Minister, 1871 Bishop, March 11, 1880 Died Nov. 8, 1905; aged 65 y.
Saner, John, Juniata	Deacon, Dec. 3, 1920 Died March 31, 1927; aged 42 y.
Sauder, Eli G., Groffdale	Minister, Aug. 18, 1920
Sauder, Harry E., Weaverland	Deacon, June 2, 1921
Sauder, John M., Weaverland	Minister, May 16, 1895 Bishop, April 22, 1926
Sauder, Noah N., New Holland	Minister, Dec. 20, 1923
Seitz, John, Habeckers	Minister, 1799 Died Sept. 26, 1847; aged 75 y.
Seitz, John B., Cumberland	Deacon, Sept., 1902 Minister, June 2, 1928
Senger, John B., Pequea	Minister, Jan. 18, 1900
Sensenig, Aaron, Pike	Minister, 1891; Bishop, 1905 Died July 12, 1916; aged 62 y.
Sensenig, Hershey, Weaverland-Pequea	Minister, Dec. 20, 1928

Sensenig, Michael, Pike	Deacon, 1846 Died May 10, 1874; aged 60 y.
Shank, Christian, Mummasburg	Minister Died Feb. 11, 1872; aged 81 y.
Shank, Daniel, Mummasburg	Minister, 1854; Bishop, Nov. 3, 1878 Retired from ministry about 1893 Died March 2, 1906; aged 74 y.
Shank, Michael, Lebanon	Deacon (Early) Died; aged 64 y.
Shank, Peter D., Hanover	Minister, March 14, 1914
Shaub, Christian, Strasburg	Minister
Sheaffer, Edwin A., Juniata	Deacon, May 27, 1922
Sheaffer, William A., Juniata	Minister, Dec. 8, 1908
Shellenberger, Abr., Habeckers	Deacon, Aug. 24, 1882 Died Jan. 10, 1899; aged 60 y.
Shelley, Henry, Juniata	Minister Died 1850; aged 39 y.
Shelley, Jacob, Juniata	Deacon (Early)
Shenk, Amos, Rohrerstown	Minister, 1864; Bishop, Sept. 25, 1879 Ceased in his duties to church 1893 Died Oct. 10, 1909; aged 77 y.
Shenk, Christian, Stricklers	Minister (Early)
Shenk, Henry, Masonville Rohrerstown	Minister, 1839; Bishop, June 5, 1843 Died Oct. 22, 1865; aged 71 y.
Shenk, Henry, Chestnut Hill, Mt. Joy	Minister, Sept., 1864; served to 1879 Died
Shenk, John, York Co.	Minister, Early
Shenk, John, Rohrerstown	Minister, 1835 Died Nov. 2, 1855
Shenk, Ray J., Washington, D. C.	Minister, Jan. 1, 1928
Shenk, Samuel, New Danville	Deacon, Nov. 23, 1882 Died April 16, 1904
Shenk, Tobias, Petersburg	Minister, 1868 Died Oct. 13, 1915; aged 93 y.
Shertzer, Landis, Millersville	Minister, Feb. 15, 1928
Shirk, Christian, Weaverland	Minister, 1837 Died May 19, 1870; aged 74 y.
Shirk, John, Juniata	Minister Died Aug. 18, 1863
Shirk, Peter, Weaverland	Minister, 1850 Died March, 1770
Shope, Christian, Stricklers	Deacon, 1873 Died
Shope, Henry, Stricklers	Minister, Nov. 30, 1882
Shope, Nathaniel, Stricklers	Minister, Oct. 13, 1858 Bishop, Oct. 28, 1864 Died March 28, 1877; aged 61 y.

Shue, Henry, York Co.	Minister. Moved to Canada
Sieber, William G., Juniata	Minister, July 27, 1899 Died Oct. 16, 1923; aged 70 y.
Sloat, John, Petersburg	Minister Died April 29, 1848; aged 50 y.
Snavely, Christian, Illinois	Minister, 1875 Died April 20, 1905; aged 74 y.
Snavely, John B., Hernleys	Minister, Aug. 13, 1903
Snavely, John H., Hernleys	Minister, April 4, 1878 Died Jan. 14, 1904; aged 75 y.
Snyder, John, Rissers	Deacon (Early) Died Sept. 23, 1883; aged 81 y.
Somey, Hans Peter, Groffdale	Minister in Europe Date of death not known
Stauffer, Benjamin, Landis Valley	Deacon before 1850
Stauffer, Benjamin B., Kauffmans	Minister, June 14, 1900 Died Jan. 5, 1928; aged 72 y.
Stauffer, Christian, Bowmansville	Minister, 1877 Died Aug. 5, 1887; aged 64 y.
Stauffer, Daniel, York Co.	Minister Died Jan. 5, 1881; aged 75 y.
Stauffer, David B., Pike	Minister, Oct. 14, 1916
Stauffer, Frederick, York Co.	Minister, 1841; Bishop, 1870 Died Jan. 12, 1884; aged 70 y.
Stauffer, Jacob, Masonville	Deacon, June 3, 1920
Stauffer, Jacob, Groffdale	Minister, Nov. 29, 1840 (New Congregation 1846) Died Jan. 17, 1855; aged 43 y.
Stauffer, Jacob S., Pike	Minister, March 3, 1920
Stauffer, Johannes, Weaverland	Minister in Germany Died at Indiantown, July 26, 1861; aged 69 y.
Stauffer, John, York Co.	Deacon, 1855 Died July 26, 1879; aged 67 y.
Stauffer, John, Rissers	Minister, 1852 Died July 14, 1892; aged 73 y.
Stauffer, John, Snyder Co.	Stauffer Branch Minister and Bishop Died
Stauffer, Moses, York Co.	Minister, Jan. 7, 1901 Died Nov. 12, 1927; aged 85 y.
Stoltzfus, Amos B., Millwood	Deacon, May 2, 1904 Minister Dec. 2, 1913; Bishop
Stoltzfus, Christian, Conestoga	Minister Died
Stoltzfus, Daniel, Conestoga	Minister, 1890 Died March 12, 1919; aged 77 y.
Stoltzfus, Gideon, Conestoga	Bishop, May 13, 1888 Died Sept. 29, 1923; aged 78 y.

Stoltzfus, John, Conestoga	Minister, ; Bishop, 1845 Died 1857; aged
Stoltzfus, John K., Conestoga	Minister, ; Bishop, 1845 Died 1854
Stoltzfus, John M., Millwood	Minister, Oct. 13, 1889
Stoltzfus, Sylvanus, Conestoga	Deacon
Stoner, Albert, York Co.	Deacon, Dec. 11, 1924
Strickler, Edwin, York Co.	Deacon, Nov. 16, 1901
Strickler, Henry, York	Deacon Died 1885; aged 70 y.
Strickler, Hiram B., Petersburg	Deacon, Feb. 6, 1919
Strickler, John, Stricklers, Dauphin	Minister Died July 10, 1885; aged 75 y.
Strickler, Michael, York Co.	Deacon Died March 19, 1912; aged 80 y.
Stump, Daniel, Hanover	Minister, May 3, 1897 Died April 7, 1922; aged 78 y.
Summy, John, Landisville	Minister, 1826 Died May 22, 1835; aged 40 y.
Summy, Peter, Landisville	Minister Died Jan. 20, 1836; aged 70 y.
Swanenberger, Marcus, Frazer	Minister, Nov. 23, 1924
Swarr, John W., Mechanics Grove	Minister, Sept. 22, 1903 (Now General Conference Men.)
Swarr, Levi B., Mechanics Grove	Deacon, Aug. 23, 1919
Swartz, Michael, Millwood	Deacon, 1882
Taylor, Edgar H., Frazer	Deacon, July 27, 1919
Thomas, Jacob, New Danville	Minister, Sept. 7, 1898
Trimmer, Daniel, Hanover	Deacon Died 1923; aged 85 y.
Trout, Elmer, Lancaster	Deacon (New Mennonites)
Tschantz, Hans, Pequea	Minister and Bishop in Europe Died after 1742
Umble, Christian, Conestoga	Minister, ; Bishop Died 1877
Wanner, Tobias, Weaverland	Deacon, 1837; Minister Nov. 4, 1840 Died Sept. 13, 1887; aged 84 y.
Weaver, Benjamin, Weaverland	Minister, Jan. 3, 1899 Bishop, Jan. 23, 1903 Died Sept. 3, 1928; aged 75 y.
Weaver, Christian G., Weaverland	Deacon, Dec. 27, 1894 Died May 20, 1821; aged 73 y.
Weaver, Christian Z., Indiana	Minister, 1903
Weaver, Clyde, Strasburg	Minister, Reformed Mennonite

Weaver, David B., Kansas	Minister, 1885 Died Feb. 28, 1905; aged 75 y.
Weaver, David W., Lancaster	Deacon, Aug. 16, 1908
Weaver, Ezra W., Lancaster	Deacon, June 30, 1907
Weaver, George, Weaverland	Minister, Aug. 28, 1846 Bishop, 1854 Died Jan. 2, 1883; aged 64 y.
Weaver, Jacob B., Juniata	Minister, 1885 Died at Weaverland, April 14, 1915; aged 71 y.
Weaver, John A., Pike	Minister, Feb. 23, 1902 Bishop, Sept. 2, 1928
Weaver, John B., Indiana	Minister, 1856 Died Sept. 2, 1907; aged 86 y.
Weaver, John L., Weaverland	Minister, April 26, 1927
Weaver, John M. R., Kansas	Minister, June 18, 1893 Died June 11, 1929; aged 71 y.
Weaver, John W., Weaverland	Minister, Aug. 19, 1909
Weaver, Joseph B., Witmer	Deacon, Reformed Mennonite
Weaver, Martin E., Lebanon	Minister, Dec. 22, 1927
Weaver, Moses B., Pike	Minister, 1875; Bishop, 1881 Died May 11, 1907; aged 83 y.
Weaver, Peter L., Pike	Minister, March 3, 1929
Weaver, Reuben M., Kansas	Minister, Sept. 29, 1907
Weaver, Samuel, Juniata	Deacon, Dec. 9, 1903
Weaver, Samuel H., Virginia	Deacon, 1879 Died March 8, 1905; aged 49 y.
Weaver, W. Banks, Juniata	Minister, Dec. 20, 1921
Weber, Aaron, Pike	Deacon, 1900 Died April 13, 1911; aged 59 y.
Weber, David, Pike	Deacon (Bowman) Died June 11, 1884; aged 66 y.
Weber, Henry, Canada	Minister many years Died 1862; aged 69 y.
Weber, Henry Weaver and Alleghaney	Deacon, 1780 Died 1827
Weber, Henry, Cumberland	Minister, 1865 Died 1920; aged 89 y.
Weber, Jacob, Groffdale and Pike	Minister, 1835; Bishop (Pike) 1852 Died July 3, 1860; aged 64 y.
Weber, Jacob, Pike	Minister (Bowman) Died Jan. 17, 1902; aged 79 y.
Weber, John, Weaverland	Deacon, 1820 Minister in Canada, 1833 Died 1864; aged 74 y.
Weber, Samuel, Pike	Minister, 1855; Bishop, 1860 Died Jan. 19, 1892; aged 79 y.

Weber, Solomon, Canada	Minister, Evangelical Church 1849 Died Feb. 10, 1889; aged 78 y.
Weiney, Banks, Juniata-Groffdale	Minister, 1898 Died April 7, 1918; aged 60 y.
Weiney, Samuel, Juniata	Minister, 1858; Bishop, 1873 Died Aug. 14, 1882; aged 60 y.
Wenger, Aaron H., Manheim	Minister, Feb. 28, 1907
Wenger, Amos D., Millersville	Minister, Nov. 11, 1894, at Garden City, Mo. Voted as pastor of Millersville Oct. 25, 1903. Now living at Harrisonburg, Va.
Wenger, Benjamin, Groffdale	Deacon many years Died Feb. 21, 1874; aged 66 y.
Wenger, Benjamin G., Groffdale	Minister, June 18, 1908
Wenger, Jacob G., Lebanon	Minister Died Feb. 23, 1893; aged 78 y.
Wenger, Jonas, Pequea	Deacon, Nov. 9, 1876 Died Jan. 25, 1900; aged 71 y.
Wenger, Jonas G., Kansas	Deacon, 1886 Died May 4, 1922; aged 81 y.
Wenger, Joseph, Groffdale	Minister many years Died Feb. 17, 1851; aged 84 y.
Wenger, Joseph, Groffdale	Minister, 1857 Died (killed on R. R.) Nov. 6, 1907; aged 77 y.
Wenger, Joseph O., Weaverland	Minister, May 14, 1896 Bishop, Sept. 13, 1927
Wenger, Samuel, Pequea	Minister, 1855 Died April 24, 1879; aged 75 y.
Wert, Henry, Juniata	Deacon, Nov. 15, 1927
Wert, John, Juniata	Deacon, Aug. 2, 1895 Died Aug. 27, 1922; aged 76 y.
Westenberger, David, Lebanon	Deacon, 1857 Died March 16, 1905; aged 82 y.
Westenberger, David, Lebanon	Minister, June 30, 1888 Bishop, Jan. 10, 1893
Westhafer, William, Groffdale and Ohio	Minister, 1810 Died in Ohio, 1851; aged 69 y.
Wissler, Martin, Cumberland and Hanover	Minister, 1877 Died July 5, 1906; aged 60 y.
Wissler, Martin, Mummasburg	Minister, 1873 Died Feb. 7, 1908; aged 74 y.
Witmer, Abraham, Juniata	Minister (Early)
Witmer, Abraham, Masonville	Minister, 1849 Died Oct. 15, 1882
Witmer, Abraham, Masonville	Minister, Sept. 8, 1892 Died Dec. 11, 1906; aged 64 y.

Witmer, Daniel, Weaverland	Minister many years Died 1819; aged 50 y.
Witmer, Daniel S., Masonville	Deacon, Feb. 3, 1898 Died Dec. 27, 1922; aged 81 y.
Witmer, David, Mellingers	Minister, 1833 Died Jan. 10, 1876
Witmer, David, York Co.	Minister (Early)
Witmer, David, York Co.	Minister, 1871 Died March 15, 1891; aged 79 y.
Witmer, Frank, Pike	Minister, Nov. 29, 1917 Preached seven years
Witmer, Isaiah B.	**Preacher, Dec. 25, 1895**
Witmer, Michael, Weaverland	Deacon, First Died Feb. 1785
Witmer, Peter, Rissers	Deacon Died Oct. 27, 1849; aged 62 y.
Witmer, Samuel B., Weaverland	Minister, Aug. 30, 1894 Died April 16, 1909; aged 47 y.
Witmoyer, Cyrus, Lebanon Co.	Minister Died 1896; aged 67 y.

Yoder, David, Conestoga	Minister
Yoder, Jonathan, Conestoga	Minister

Zeiset, George, Mellingers	Minister in Germany Died 1861; aged 68 y.
Zimmerman, Adam M., Weaverland	Deacon, Nov. 24, 1927
Zimmerman, Benjamin F., Cumberland	Minister, Feb. 17, 1887 Bishop, Jan. 14, 1892 Died Jan. 31, 1930; aged 78 y.
Zimmerman, George, Juniata	Deacon (Early), 1824 Died July 23, 1874; aged 80 y.
Zimmerman, Isaac N., Groffdale	Minister, Nov. 10, 1927
Zimmerman, Jacob, Weaverland	Minister, 1812; Bishop, 1815 Died 1856; aged 72 y.
Zimmerman, John M., Weaverland	Minister, March 6, 1883 Died May 3, 1903; aged 74 y.
Zimmerman, Jonas B., Cumberland	Deacon, April 26, 1879
Zimmerman, Levi G., Pike	Deacon, July, 1911
Zimmerman, Martin, Meadow Valley	Deacon, Jan. 10, 1918
Zimmerman, Menno S., Weaverland	Minister, March 18, 1884
Zimmerman, Noah B., Ephrata	Deacon, Jan. 24, 1924

Zimmerman, Noah W., Weaverland	Minister, Jan. 7, 1930
Zimmerman, Peter, Cumberland	Deacon, 1822 Died 1862; aged 85 y.
Zimmerman, Samuel, Cumberland	Minister, 1862 Died 1877; aged 67 y.
Zimmerman, Weaver, Pike	Deacon, Nov. 24, 1921

LANCASTER BOARD OF BISHOPS

The Board of Bishops in 1930, in the order of time of service was composed of the following brethren:

David Westenberger
Noah L. Landis
William G. Graybill
John G. Ebersole
Christian M. Brackbill
Noah H. Mack
Noah Risser
Abraham L. Martin
Isaac H. Brubaker
John M. Sauder
John H. Mosemann
Henry E. Lutz

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